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PREFACE.

THE introduction and notes, in which the reasons for re-editing the Cotton MS. of Mandeville with hardly any emendations will be fully stated, are reserved for a later volume. For the present, it may be stated that the editor's choice lay between two principal manuscripts, the Cotton MS., first edited in 1725 and since then frequently reprinted from that edition, and the Egerton MS., edited with full commentary for the Roxburghe Club by Sir George Warner (1889). Imperfect as the Cotton version is, it adheres very closely to the French original, as represented in Sir George Warner's Anglo-French text, and in two Brussels MSS. copied by the present editor. Its mistakes are to a great extent due to the anonymous English translator. They exemplify the way in which the growth of literary Middle English was influenced by French phraseology, and they are traceable to three main causes: (1) the original French book, and *a fortiori* its Englisher, is quite inaccurate in its geography; (2) the Englisher followed a faulty manuscript; (3) he was very imperfectly acquainted with its language, and very slipshod in his grammar. On the whole, his method was that of a schoolboy, who follows his author literally, without much attention to sense or idiom.

For these reasons, the task of distinguishing between original mistakes, which an editor has no right to remove, and the copyist's scribal blunders has been found a delicate one, and no attempt has been made to produce a *correct* or faked text. The punctuation is the editor's. An account of the origin of Mandeville is to be found in the *Quarterly Review*, April, 1917.

P. H.

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[PART FIRST:
THE HOLY LAND AND THE
NEAR EAST.]

Mandeville's Travels.

- ¹ **F**OR als moche as the lond bezonde the see þat is to
seye the holy lond þat men callen the lond of pro-
myssioun or of behestē passynge aȝ opere londes it is the
4 most worthi lond most excellent and lady & souereyn of aȝ
opere londes & is blessed & halewed of the precyous body
& blood of oure lord jhesu crist; jn the whiche land it
lykede him to take flesch & blood of the virgyne Marie to
8 envyrone þat holy lond w^{it}h his blessedē feet; And þere
he wolde of his blessedness enoumbre him in the seyð
blessed & gloriouse virgine Marie & become man & worche
many myracles and præche and teche the feyth & the
12 lawe of crystene men vnto his children. And þere it
lykede him to suffre many repreuynges and scornes for
vs And he þat was kyng of heuene of eyr of erthe
of see & of aȝ thinges þat ben containyd in hem wolde
16 aȝ only be cleped kyng of þat lond whan he seyde:
REX SUM IUDEORUM: þat is to seyne: I am kyng of Jewes.
And þat lond he chees before aȝ oper londes as the beste
& most worthi lond & the most vertuouse lond of aȝ the
20 world. For it is the herte and the myddes of all the
world, Wyttenessynge the philosophere þat seyth thus:
VIRTUS RERUM IN MEDIO CONSISTIT that is to seyne: the
vertue of thinges is in the myddes. And in þat lond he
24 wolde lēde his lyf & suffre passioun & deth of jewes for vs
for to bye & to delyuere vs from peynes of helle And
from deth w^{it}houten ende, the whiche was ordeynd for vs
for ¹ the synne of oure formere fader Adam & for oure
28 owne synnes also. For as for himself he hadde non
euyȝ deserued for he thoughte neuere euyȝ ne did euyȝ.

Prologue.

[¹ fol. 2 a]

Palestine
is the best of
countries;

there our
Lord lived
and died.

He called
Himself
King of the
Jews.

It is the
centre of the
world:

our redemp-
tion was
achieved
there.

[¹ fol. 2 b]

It was thus
honoured
above all
lands
because it
lies in the
middle of
the earth.

The dearest
price was
offered there
for redeem-
ing
mankind.

How He
loved us
sinners!

Therefore
we may well
love and
praise the
Holy Land,
which was
given to us
as an
inheritance.

[1 fol. 3 a]

Let us strive
to conquer
it from the
unbelievers.

But the
lords are too
covetous

And he *pat* was kyng of glorie ⁊ of ioye myghte best in
that place suffice deth because he ches in *pat* lond rathere
þan in any othere pere to suffice his passioun ⁊ his deth.
For he *pat* wil pupplische ony thing to make it openly 4
known he wil make it to ben cryed ⁊ pronounced in the
myddel place of a town so *pat* the thing *pat* is proclaimed
⁊ pronounced may euenly strecche to aȝ parties. Right
so he *pat* was formyour of aȝ the world wolde suffice 8
for vs at ierusalem *pat* is the myddes of the world to
pat ende ⁊ entent *pat* his passioun ⁊ his deth *pat* was
pupplischt pere myghte ben known euenly to aȝ the
parties of the world. See now how dere he boughte man 12
pat he made after his owne ymage ⁊ how dere he aȝen-
bought vs for the grete loue *pat* he hadde to vs ⁊ we neuere
deserued it to him. For more precyous cateȝ ne gretter
raunsoun ne myghte he put for vs þan his blessedde body 16
his precious blood ⁊ his holy lyf *pat* he thralled for vs ⁊
aȝ he offred for vs *pat* neuere did synne. Dere god, what
loue hadde he to vs his subiettes whan he *pat* neuere
trespased wolde for trespassours suffice deth! Right wel 20
aughte vs for to loue ⁊ worscipe to drede ⁊ serue such a
lord and to worschipe ⁊ preyse such an holy lond *pat*
brought forth such fruyt þorgh the whiche euery man is
saued but it be his owne defaute. Wel may *pat* lond be 24
called ¹delytable ⁊ a fructuose lond *pat* was bebledd ⁊
moysted with the precyouse blode of oure lord jhesu crist,
the whiche is the same lond *pat* oure lord behighte vs in
heritage. And in *pat* lond he wolde dye as seised for to 28
leve it to vs his children. Wherefore euery gode cristene
man *pat* is of powere ⁊ hath whereof scholde paynen him
with aȝ his strengthe for to conquere oure right heritage
⁊ chacen out aȝ the mysbeleeyunge men. For wee ben 32
clept cristene men after crist oure fader And ȝif wee be
right children of crist we oughte for to chalenge the
heritage *pat* oure fader lafte vs ⁊ do it out of hethene
mennes hondes. But now pryde couetyse ⁊ envye han so 36
enflawmed the hertes of lordes of the world *pat* þei are

- more besy for to disherite here neyghbores more þan for
 to chalenge or to conquere here right heritage before seyð.
 And the comōūn peple þat wolde putte here bodyes & here
 4 cateH for to conquere oure heritage þei may not don it
 withouten the lordes. For a semblee of peple withouten
 a cheunteyn or a chief lord is as a flok of scheep withouten
 a schepperde the which departeth & desparpleth & wyten
 8 neuer whider to go. But wolde god þat the temporel
 lordes & all worldly lordes were at gode acord & with the
 comoun peple wolden taken this holy viage ouer the see
 þanne I trowe wel þat within a lityl tyme oure right
 12 heritage before seyð scholde be reconsyld & put in the
 hondes of the right heires of jhesu crist. And for als
 moche as it is longe tyme passed þat þer was no generall
 passage ne vyage ouer the see & many men desiren for to
 16 here ¹speke of the holy lond & han þere of gret solace &
 comforte, I John Maundeville knyght all be it I be not
 worthi þat was born in Englonde, in the town of seynt
 Albones & passed the see in the 3eer of oure lord jhesu
 20 crist. MiH ccc & xxij. in the day of seynt MicheH & hiderto
 haue ben longe tyme ouer the see & haue seyn & gon
 þorgh manye dyuerse londes & many prouynces & kyng-
 domes & jles And haue passed þorghout Turkye Ermony
 24 the lityH & the grete þorgh Tartarye Percyë Surrye Arabye
 Egypt the high & the lowe thorgh lybye Caldee & a gret
 partie of Ethiope þorgh Amazoyne Inde the lasse & the
 more a gret partie & thorgh out many othere jles þat ben
 28 abouten Inde where dwellen many dyuerse folk & of dyuerse
 maneres & lawes and of dyuerse schappes of men Of
 whiche londes & jles I schall speke more pleynly here after
 And I schall devise 3ou sum partie of thinges þat þere ben
 32 whan tyme schall ben after it may best come to my mynde.
 And specyally for hem þat wiH & are in purpos for to
 visite the holy citee of Ierusalem & the holy places þat are
 pereaboute. And I schall tell the weye þat þei schull
 36 holden thider For I haue often tymes passed & ryden þat
 way with gode companye of many lordes, god be thonked.

and envious,
 and the
 commoners
 want
 leaders

If all would
 only agree,
 we should
 soon regain
 our
 inheritance.

As it is
 some time
 since the last
 Crusade, I,
 John Maun-
 deville, who
 have
 travelled far
 and wide,
 will tell you
 of some of
 the things
 that I have
 seen.

[fol. 3 b]

To intending
 pilgrims I
 will tell the
 way.

I have translated this book for the benefit of gentlemen unacquainted with the Latin tongue.

For any mistakes in it I ask forgiveness.

[1 fol. 4 a]

And 3ee schuH vnderstonde þat I haue put this boke out of latyn in to frensch & translated it azen out of frensch in to Englyssch þat euery man of my nacioun may vnderstonde it. But lordes & knyghtes & othere noble & worthi men þat conne not latyn but lityH & han ben bezonde the see knowen & vnderstonden 3if I seye trouthe or non. And 3if I ¹err in deuisinge for forzetynge or eH þat þei mowe redresse it & amende it. For thinges passed out of longe tyme from a mannes mynde or from his syght turnen sone in to forzetynge because þat mynde of man ne may not ben comprehended ne with holden for the freelte of mankynde.

4

8

12

Ch. I. TO TECHE 3OU THE WEYE OUT OF ENGLOND TO COSTANTYNOBLE.

Many ways lead to Jerusalem.

IN the name of god glorious & almyghty he þat wil passe ouer the see & come to londe after the contree þat he cometh fro manye of hem comen to on ende. But troweth not þat I wil telh 3ou al the townes & cytees & 16 castelles þat men schuH go by for þan scholde I make to longe a tale But al only summe contrees & most princypal stedes þat men schuH gone þorgh to gon the righte way. First 3if a man come from the west syde of the world as Engelond Ireland Wales Skotland or Norweye he may 3if þat he wole go þorgh Almayne & þorgh the kyngdom of hungarye þat marcheth to the lond of Polayne & to the lond of Pannonye & so to Slesie. And the kyng of hungarie is a gret lord and a myghty & holdeth grete lordschippes & meche lond in his hond. For he holdeth the kyngdom of hungarie Solauonye & of Comanye a gret part & of Bulgarie þat men clepen the lond of Bougiers & of the reme of Roussye a gret partie where of he hath made a Duchee þat lasteth vnto the lond of Nilan & marcheth to Pruyssie. And men gon þorgh the lond of this lord þorgh a cytee þat is clept Cypron & by the casteH of Neiseburgh & be the euyH

One road leads from the West through the states of the King of Hungary, who is lord over Sclavonia, Cumania, Bulgaria and part of Russia.

20

24

28

32

town *pat* sytt toward the end of hungarye And *pe[re]*
passe men the ryuer of Danubee. This ryuere of Danubee
 is ¹a full gret ryuer & it goth in to Almayne vnder the
 4 hilles of lombardye and it receyueth in to him .xl. *opere*
ryueres And it renneth porgh hungarie & porgh Grece &
 porgh Trachie & it entreth in to the see (¹) toward the Est
 so rudely & so scharly *pat* the water of the see is fressch &
 8 holdeth his swetness .xx. myle within the see. And after
 gon men to Belgrauē & entren into the lond of Bourgres &
pere passe men a brigge of ston *pat* is vpon the ryuer of
 Marrok & men passen porgh the lond of Pyncemarcz &
 12 comen to Grece to the cytee of Nye and to the cytee of
 fynepape & after to the cytee of Dandrenoble & after to
 Constantynoble *pat* was wont to be clept Bezanzon. And
pere dwelleth comounly the emperour of Grece. And
 16 *pere* is the most fayr chirche & the most noble of all the
 world & it is of seynt Sophie. And before *pat* chirche
 is the ymage of Justynyan the emperour couered with
 gold. And he sytt vpon an hors ycrownd & and he was
 20 wont to holden a round appeit of gold in his hond but it
 is fallen out *pereof*. And men seyn *pere* *pat* it is a tokene
pat the Emperour hath ylost a gret partie of his londes
 & of his lordschipes. For he was wont to ben emperour
 24 of Romanie & of Grece of all Asye the lesse & of the
 lond of Surrye of the lond of Judee, in the whiche is
 ierusalem & of the lond of Egypt of Percyē of Arabye.
 But he hath lost all but Grece & *pat* lond he holt all
 28 only. And men wolden many tymes put the appuill into
 the ymages hond azen but it wil not holde it. This
 appuill betokeneth the lordschipe *pat* he hadde ouer all
 the ²world *pat* is round. And the tother hond he lifteth
 32 vp azenst the Est in tokene to manace the mysdoeres.
 This ymage stont vpon a pylere of marble at Costantynoble.

At Male-
ville, the
Danube is
crossed,
which runs
through
Greece and
Thrace into
the sea.

[¹ fol. 4 b]

At Belgrade,
the land of
the Bulgars
is entered,
then comes
that of the
Pincenati,
Nish, Philip-
popoli,
Adrianople,
and finally
Constanti-
nople or
Byzantium.

Before St.
Sophia
stands an
equestrian
statue of
Justinian,
from whose
hand the
apple has
dropped.

The Eastern
Empire is
now shorn
of all its
dominions,
except
Greece.

[² fol. 5 a]

Ch. II OF THE CROSS AND THE CROUNE OF OURE
LORD JHESU CRIST.

The True
Cross, the
Tunica, the
sponge and
reed, and
one of the
nails are
there.

The cross in
Cyprus is
that of the
good thief.

The True
Cross was
made of
four kinds
of wood :
cypress for
the vertical
piece, palm
for the
horizontal,
cedar for the
foundation,
olive for the
inscription
over the
head.

[fol. 5 b]

Cedar is in-
corruptible.

Cypress is
aromatic.

Palm means
victory.

AT Costantynoble is the cros of oure lord Jhesu crist and
his cote *withouen* semes þat is clept TUNICA INCON-
SUTILIS ⁊ the spounge ⁊ the reed of the whiche the Jewes
3aue oure lord eyseH ⁊ galle in the cros. And þere is on of 4
the nayles þat crist was naylled *with* on the cros. And sum
men trowen þat half the cros þat crist was don on be in
Cipres in an abbey of monkes þat men callen the hiH of the
holy cros but it is not so. For þat cros þat is in Cypre 8
the cros in the whiche Dysmas the gode theef was honged
onne. But aH men knowen not þat ⁊ þat is euyH ydon.
For for *profyte* of the offrynge þei seye þat it is the cros
of oure lord Jhesu cryst. And 3ee schuH vnderstonde 12
þat the cros of oure lord was made of .iiij. manere of trees
as it is conteyned in this vers: IN CRUCE FIT PALMA
CEDRUS CYPRESSUS OLYUA. For that pece þat wente
vpriht fro the erthe to the heued was of cypresse ⁊ the 16
pece þat wente ouerthwart to the whiche his hondes
weren nayled to was of palme. And the stok that stode
*with*in the erthe in the whiche was made the morteyes
was of cedre And the table abouen his heued þat was 20
a fote ⁊ an half long on the whiche the tytle was writen
in Ebreu greu ⁊ latyn þat was of Olyue. And the Jewes
maden the cros of theise .iiij. manere of trees for þei
trowed þat oure lord Jhesu crist scholde han honged on the 24
cros als longe as the cros myghite laste ⁊ þerfore made þei
the foot of the cros of Cedre. For Cedre may not in erthe
ne in water rote ⁊ þerfore þei wolde þat it scholde haue
lasted longe. For þei trowed þat the body of crist scholde 28
haue stonken þei made þat pece þat went from the erthe
vpward of Cypres for it is wel smellynge so þat the smeH
of his body scholde not greue men þat wente forby. And
the ouerthwart pece was of palme for in the olde testa- 32
ment it was ordeyned þat whan on was ouercomen he
scholde be crowned *with* palme. And for þei trowed þat

thei hadden the victorie of crist *Jhesus* þerfore made þei
 the ouerthwart pece of palme. And the table of the tytle
 þei maden of olyue For olyue betokeneth pes, As the
 4 storrye of Noe witnesseth whan þat the culuer broughte
 the braunche of Olyue þat betokend pes made betwene god
 t man. And so trowed the Jewes for to haue pes whan
 crist was ded For þei seyde þat he made discord t strif
 8 amonges hem. And 3ee schull vndirstonde þat oure lord
 was ynaylled on the cros lyggynge t þerfore he suffred
 the more payne. And the cristenemen þat dwellen be-
 3ond the see in Grece seyn þat the tree of the cros þat
 12 wee callen cypress was of þat tree þat Adam ete the
 appuñt of t þat fynde þei writen. And þei seyn also þat
 here scripture seyth þat Adam was seek and seyde to his
 sone Seth þat he scholde go to the aungeñ þat kepte
 16 paradys þat he wolde senden hym oyle of mercy for to
 anoynte with his membres þat he myghte haue hele.
 And Seth wente but the aungeñ wolde not late him¹ come
 in but seyde to him þat he myght not haue of the oyle of
 20 mercy. but he toke him .iiij. greynes of the same tree
 þat his fader eet the appeñ offe t bad him als sone as his
 fader was ded þat he scholde putte þeise .iiij. greynes
 vnder his tonge t graue him so t so he dide. And of
 24 þeise .iiij. greynes sprong a tree as the aungel seyde þat
 it scholde [growe] t bere a fruyt porgh the whiche fruyt
 Adam scholde be saued. And whan Seth cam aȝen he
 fonde his fader nere ded and whan he was ded he did
 28 with the greynes as the aungeñ bad him of the whiche
 sprongen .iiij. trees of the whiche the cros was made þat
 bare gode fruyt t blessed, oure lord Ihesu crist porgh whom
 Adam t all þat comen of him scholde be saued t delyuered
 32 from drede of deth withouten ende, but it be here owne
 defeaute. This holy cros had the Jewes hydd in the erthe
 vnder a roche of the mownt of Caluarie t it lay þere .cc.
 36 ȝeer t more into the tyme [of] (¹) seynt Elyne þat was
 moder to Constantyn the Emperour of Rome. And sche

Olive is a
symbol of
peace.

The Eastern
Christians
say that the
Cross was
made of the
wood of the
Tree of
Knowledge.
When Adam
felt death
near, he
sent Seth to
Paradise for
oil of Mercy,

[1 fol. 6 a]

but he was
only allowed
three seeds
of the Tree.

He was
buried with
those seeds
under his
tongue;

from the
sprang the
three trees
that went to
the making
of the Cross.

For two
hundred
years the
True Cross
was hidden.
St. Helena,
King Coel's
daughter.

(¹) þat, C.

was doughter of kyng Cool born in Colchestre *pat* was
 kyng of Engeland *pat* was clopt *panne* Brytayne the more
 the whiche the Emperour Constance wedded to his wif
 for her bewtee & gat vpon hire Constantyn *pat* was after 4
 Emperour of Rome & kyng of England. And *þee* schull
 vnderstonde *pat* the cros of oure lord was .viij. cubytes
 long And the ouerthwart piece was of lengthe .iiij.
 cubytes & an half And .o. *partie* of the crowne of oure 8
 lord wherwith he was crowned & on of the nayles & the
 spereheed & many *oper* relikes ben in Fraunce ¹in the
 kynges ChapeH And the crowne lyth in a vesseH of
 cristall richely dyght. For a kyng of Fraunce boughte 12
 peise relikes somtyme of the Jewes to whom the Emperour
 had leyde hem to wedde for a gret summe of syluer. And
 3if aH it be so *pat* men seyn *pat* this crowne is of thornes,
þee schuH vnderstonde *pat* it was of jonkes of the see *pat* 16
 is to sey russches of the see *pat* prykken als scharpely as
 thornes. For I haue seen & beholden many tynes *pat* of
 parys & *pat* of Costantynoble for *þei* were bothe on made
 of russches of the see. But men han departed hem in 20
 .ij. *parties* of the whiche .o. *part* is at Parys & the *oper*
part is at Costantynoble. And I haue on of the *precyouse*
 thornes *pat* semeth liche a white thorn And *pat* was
 3ouen to me for gret specyalte. For *þere* are many of 24
 hem broken & fallen in to the vesseH *pat* the crowne lyth
 in. For *þei* breken for dryeness whan men meven hem to
 schewen hem to grete lordes *pat* comen thider. And *þee*
 schuH vnderstond *pat* oure lord lhesu in *pat* nyght *pat* 28
 he was taken he was ylad in to a gardyn & *þere* he was
 first examyned right scharply & *þere* the Jewes scorned him
 & maden him a crowne of the braunches of Albespyne *pat*
 is white thorn *pat* grew in *pat* same gardyn & setten it on 32
 his heued so faste & so sore *pat* the blood ran down be
 many places of his visage & of his necke & of his schuldres.
 And perfore bath the white thorn many vertues. For
 he *pat* bereth A braunche on him *þere*coffe no thonder ne 36
 no maner of tempest may dere him ne in the hows *pat* it

Part of the
Crown of
Thorns is in
the Sainte
Chapelle, in
Paris.

[1 fol. 6 b]

This Crown
is made of
rushes of the
sea.

The other
part is in
Constanti-
noble.

Many thorns
are broken
off.

When our
Lord was
first taken,
He was
crowned
with white
thorns.

Therefore
white thorn
is a pro-
tection
against
thunder and
ghosts.

- is jnne may *non euyH* gost entre ne come vnto the place
pat it is jnne. And ¹ in *pat* same gardyn seynt Peter denyed [1 fol. 7 a]
 oure lord thryes. Afterward was oure lord lad forth
 4 before the Bisschoppes + the maystres of the lawe in to
 anoper gardyn of Anne And *pere* also he was examyned
 repreued + scorned and crowned eft with a swete thorn *pat*
 men clepeth Barbarynes *pat* grew in *pat* gardyn + *pat*
 8 hath also manye vertues. And afterward he was lad
 into a gardyn of Cayphas + *pere* he was crowned with
 Eglentier And after he was lad into the chambre of
 Pylate + *pere* he was examynd + crowned. And the
 12 Jewes setten him in a chayere + cladde him in a mantell
 + *pere* made *pei* the crowne of jonkes of the see And *pere*
pei kneled to him + skornede him seyenge: AVE REX
 JUDEORUM, *pat* is to seye: heyl kyng of Jewes. And of
 16 this crowne half is at Parys and the other half at Costan-
 tynoble. And this crowne had crist on his heued whan he
 was don vpon the cros + *perfore* ouglite men to worschipe
 it + holde it more worthi pan any of the othere. And the
 20 spere schaft hath the Emperour of Almayne but the
 heued is at Parys. And natheles the Emperour of
 Costantynoble seyth *pat* he hath the spere heed + I haue
 often tyme seen it but it is grottere pan *pat* at Parys.

In Annah's
garden He
was crowned
with sweet
thorn.

He was
twice
crowned
afterwards.

This is the
Crown now
divided
between
Paris and
Constanti-
nople, and
worn on the
Cross.
There is one
spearhead
in Paris and
another in
Constanti-
nople.

OF THE CYTEE OF COSTANTYNOBLE + OF CH. III. THE FEITH OF GREKES.

- 24 **A**T Costantynoble lyeth seynte Anne oure ladyes moder
 whom seynte Elyne leet brynge fro Ierusalem. And
pere lyeth also the body of John Crisostom *pat* was Erche-
 bisschopp of Costantynoble. And *pere* lyth also seynt
 28 luke the Euuangelist for his bones weren brought from
 Bethanye where ² he was beryed + many opere relikes ben
pere. And *pere* is the vessell of ston as it were of marbel
pat men clepen Enydros *pat* euere more droppeth water +
 32 filleth himself euerich 3eer til *pat* it go ouer aboue with-
 outen *pat* that men take fro withjune. Costantynoble is

The shrines
of St. Anne,
St. John
Chrysostom,
and St. Luke
are in Con-
stantinople.

[2 fol. 7 b]

There is also
a marble
vessel for
ever dropping
water and
filling
itself.

Constanti- a fuH fair cytee + a gode + a wel walled + it is .iiij. cornered.
 nople is And *pere* is an arm of the see hellespont and *sum* men
 triangular and lies callen it the mouth of Costantynoble And *sum* men
 on the Hellespont. callen it the brace of seynt George. And *pat* arm closeth 4

The ruins of the .ij. partes of the cytee. And vpward to the see vpon
 Troy are on *pat* water was wont to be the grete cytee of Troye in a
 the sea-side. fuH fayr playn but *pat* cytee was destroyed by hem of
 Grece + lytyll appereth *pereof* because it is so longe sith 8

The Isles of it was destroyed. Abouten Grece *pere* ben many Iles
 Greece. As Calistre Calcas Critige Tesbria Mynca Flaxon Melo

In Lemnos Carpate + Lempne. And in this jle is the Mount Athos
 is Mount *pat* passeth the cloudes. And *pere* ben manye dynerse 12
 Athos. langages + many contreys *pat* ben obedyent to the
 Emperour, *pat* is to seyne Turcople Pyncynard Comange
 + manye othere as Tragye + Macedoigne of the whiche

At Stagira Alisandre was kyng. In *pat* contree was Aristotle born 16
 Aristotle was born, and there annual cele-
 brations take place near his tomb. in a cytee *pat* men clepen *Stragers* a lytil fro the cytee of
 Trachye. And at *Stragers* lyth Aristotle + *pere* is an
 awtier vpon his tounge And *pere* maken men grete festes
 of hym euery 3eer as pough he were a seynt. And at his 20
 awtier *pei* holden here grete consailles + here assembleez
 And thei hopen *pat* pough inspiracioun of god + of him
pei schuH haue the better conseiH. In this contree ben
 right hygh¹ hilles toward the ende of Macedonye 24

[fol. 8 a] And *pere* is a gret hiH *pat* men clepen Olympus *pat*
 Mount Olympus stands between Macedonia and Thrace. The shadow of Mount
 Athos reaches Lemnos; the air on its summit is clear and dry. departeth Macedonye + Trachie And it is so high *pat* it
 passeth the cloudes. And *pere* is ano^{per} hill *pat* is clept
 Athos *pat* is so high *pat* the schadewe of hym recheth to 28
 Lempne *pat* is an Ile and it is .lxxvj. myle betwene. And
 abouen at the cop of *pat* hiH is the eyr so cleer *pat* men
 may fynde no wynd *pere* And *perfore* may no best lyue
 pere so is the eyr drye. // And men seye in this contrees 32
pat Philosophres some tyme wenten vpon theise hilles +
 helden to here nose a spounge moysted with water for to
 haue eyr for the eyr aboue was so drye. And abouen in the
 dust + in the powder of þo hilles *pei* wroot lettres + figures 36
 with hire fyngres + at the 3eres ende *pei* comen a3en + founden

- the same *lettres* & figures the whiche *pei* hadde writen the
 3er before *withouten* any defeaute. And *perfore* it semeth
 wel *pat* theise hilles passen the clowdes & ioynen to the
 4 pure *cyr*. At Costantynoble is the palays of the Emperour
 right fair & wel dyght And *pere* in is a fair place for
 justynges or for *oper* pleyes & desportes. And it is made
 with stages & hath degrees aboute *pat* euery man may wel
 8 se & non groue *oper*. And vnder *peise* stages ben stables
 wel yvowted for the emperours hors & all the pferes ben
 of marbeH. And within the chirche of seynt Sophie
 An Emperour somtyme wolde haue bired the body of
 12 his fader whan he was ded & as *pei* maden the graue *pei*
 founden a body in the erthe & vpon the body lay a fyn
 plate of gold And *pere* on was writen in Ebru / greu / &
 latyn lettres *pat* seyden þus : I^hESUS CRISTUS NASCE ¹TUR
 16 DE VIRGINE MARIA & EGO CREDO IN EUM. *pat* is to
 seyne : Jhesu crist schaff be born of the virgyne Marie
 & I trowe in hym. And the date whan it was leyd in the
 erthe was .ij.MiH. 3er before oure lord was born And 3[it]
 20 is the plate of gold in the thresorye of the chirche. And
 men seyn *pat* it was herinogene the wise man. And 3if
 all it so be *pat* men of Grece ben cristene 3it *pei* varien
 from oure feith For *pei* seyn *pat* the holy gost may not
 24 come of the sone but all only of the fadir. And *pei* are
 not obedyent to the chirche of Rome ne to the pope And
pei seyn *pat* here Patriark hath as meche power ouer the
 see as the Pope hath on this syde the see. And *perfore*
 28 Pope John the .xxij. sende *lettres* to hem how cristene feith
 scholde ben all on & *pat* *pei* scholde ben obedyent to the
 Pope *pat* is goddes (¹) [*vicarie*] on erthe to whom god 3af his
 pleyen powere for to hynde & to assoille & *perfore* *pei* scholde
 32 ben obedyent to him. And *pei* senten azen dyuerse answers
 & amonges othere *pei* seyden þus : POTENCIAM TUAM SUM-
 MAM CIRCA TUOS SUBIECTOS FIRMITER CREDIMUS SUPERBIAM
 TUAM SUMMAM TOLERARE NON POSSUMUS AUARICIAM TUAM
 36 SUMMAM SACIARE NON INTENDIMUS. DOMINUS TECUM QUIA
 vacrie. C.

that no
clouds
reached so
high.

The ampli-
theatre at
Constanti-
nople.

In St.
Sophia was
found the
grave of
Herino-
genes, who
believed in
Christ two
thousand
years be-
fore the
Nativity.

[¹ fol. 8 b]

The Greek
Church, its
faith and
independ-
ence of the
Pope.

Pope
John XXII
bade the
Greeks
submit
to him.

They defied
and insulted
him.

DOMINUS NOBISCUM EST. *pat* is to seye: Wee trowe wel
pat thi power is gret vpon thi subgettes. Wee may not
 suffre thin high pryde Wee *ben* not in purpos to fulfille
 thi gret couetyse. lord be *with* þe for oure lord is *with* vs. 4
 fare weH. And *oper* answere myghte he not haue of *hem*.
 And also þei make here sacrement of the awteer of therf
 bred for oure lord made it of such bred whan he made his
 mawndee. And on the scherethorsday make ¹þei here therf 8
 bred in tokene of the mawndee t dryen it at the sonne
 t kopen it aft the 3eer t 3euen it to seke men in stede of
 goddes body. And þei make but on vnxioun whan þei
 cristene children And þei anoynte not the seke men. 12
 And thei seye *pat* pere nys no purgatorie t *pat* soules
 schuH not haue nouper ioye ne payne till the day of
 doom. And þei seye *pat* Forniciacioun is no synne dedly
 but a thing *pat* is kyndely And *pat* men t wommen scholde 16
 not wedde but ones And whoso weddeth oftere þan ones
 here children *ben* bastardes t geten in synne And here
 prestes also *ben* wedded. And þei sey also *pat* vsure is
 no dedly synne. And þei sellen benefices of holy chirche 20
 t so don men in opere places, god amende it whan his
 wille is, And *pat* is gret sclandre. For now is Simonyc
 kyng crowned in holy chirche, god amende it for his
 mercy. And þei seyn *pat* in lentone men schaff not faste 24
 ne synge masse but on the saterday t on the sonday.
 And þei faste not on the saterday no tyme of the 3eer but
 it be cristemass euen or Ester euen. And þei suffre not
 the latynes to syngen at here awteres t 3if thei don be ony 28
 aventure anon þei wasschen the awteer *with* holy water.
 And þei seyn *pat* pere scholde be but .o. masse seyde at on
 awtier vpon .o. day. And þei seye also *pat* oure lord ne
 eet neuere mete but he made tokene of etyng. And also 32
 þei seye *pat* wee synne dedly in schauynge oure berdes.
 For the berd is tokene of a man t 3ifte of oure lord.
 And þei seye *pat* wee synne dedly in etyng of bestes
pat weren forboden in the olde testament t of the 36
 olde lawe as swyn hares t opere bestes ²*pat* chewen not

How the
Greeks pre-
pare the
bread for
the
Eucharist.
[1 fol. 9 a]

What
unctions
they use.

They deny
purgatory,

condone
carnal sin,
forbid
second
marriages.

Simony
prevails in
the East
as in the
West.

Their rules
for Lent
and for the
weekly
fasts.

They forbid
the Latins
to use their
altars.

They deny
that Jesus
use l food
for his body.
They condemn the
practice of
shaving,
and that of
eating the
flesh of
animals
forbidden
in the Old
Testament.
[2 fol. 9 b]

- here code. And *pei seyn pat wee synnen whan wee eten* Other variations between the Churches.
flessch on the dayes before Asschwednesday + of pat
pat wee eten flessch the wednesday + egges + chese vpon
 4 *the frydayes And pei acursen aH po pat abstynen hem*
to eten flesch the saterday. Also the Emperour of Cos- The Greek Emperor is the head of their Church.
tantynoble maketh the Patriark the Erchebysschoppes +
the Bisshoppes + zeueth the dignytees + the benefices
 8 *of chirches + depriueth hem pat ben worthy whan he*
fyndelh ony cause And so is he lord bothe temporeH +
spiritueH in his contree. And 3if 3ee wil wite of here The Greek alphabet.
.A.B.C. what lettres pei ben here 3ee may seen hem
 12 *with the names pat pei clepen hem pere amonges hem :*

[Only photographs can do justice to the various alphabets contained in Mandeville.]

OF SEYNT JOHN THE EUUANGELIST + OF Ch. IV.
 YPOCRAS DOUGHTER TRANSFORMED FROM
 A WOMMAN TO A DRAGON.

- A**ND aH be it *pat peise thinges touchen not to .o. way* These variations of Church rules, though no part of an Itinerary, are yet curious to notice.
neuertholes pei touchen to pat pat I haue hight 3ou
to schewe 3ou a partie of custumes + maneres + dyuersitees
 16 *of contrees. And for this is the firste contree pat is dis-*
cordant in feyth + in beleue + varieth from oure feyth
on this half the see, pefore I haue sett it here, pat 3ee
may knowe the dyuersitee pat is betwene oure feyth +
 20 *theires. For many men han gret likyng to here speke*
of straunge thinges of dyuerse contreyes. ¹ Now returne I [fol. 10 a]
azen for to teche 3ou the way from Constantynoble to
Ierusalem. He pat wol porgh Turkye he goth toward
 24 *the cytee of Nike + passeth porgh the 3ate of Chieuetout*
+ aH weys men seen before hem the hiff of Chieuetout
pat is right high + it is a myle + an half from Nike.
And whoso wil go be watre be the brace of seynt George The land road.
 28 *+ by the see where seynt Nicholas lyeth + toward many*
oper places First men goth to an jle pat is clept Sylo.
In pat Ile groweth Mastyk on smale trees + out of hem
cometh gomme as it were of plombtrees or of cherietrees. The sea voyage.

Pathmos. And after gon men þorgh the Ile of Pathmos t þere wrot
 seynt Joñ the Euuangelist the apocalips. And 3ee
 schuñ vnderstonde þat seynt Joñ was of age .xxxij. 3eer
 whan oure lord suffed his passioun And after his passioun 4
 he lyuede .lxvij. 3eer And in the .c. 3eer of his age he
 dyede. From Pathmos men gon vnto Ephesim a faire
 citee t nygh to the see And þere dyede seynte Joñ t
 was buryed behynde the high awiere in a tounge. And 8
 þere is a fair chirche For cristene men weren wont to
 holden þat place alweys. And in the tombe of seynt Joñ
 is nought but Manna þat is clept Aungeles mete for his
 body was translated in to paradys. And Turkes holden 12
 now añ þat place t the citee t the chirche And añ Asie
 the lesse is ycleped Turkye. And 3ee schuñ vnderstonde
 þat seynt Joñ leet make his graue þere in his lyf t leyd
 himself þerejnne añ quyk And þefore somme men seyn 16
 þat he dyed nought, but þat he resteth þere til the day
 of doom. And forsothe þere is a gret merueyle for men
 may see þere the erthe of the tombe ¹apertly many tymes
 steren t meuen as þere weren quykke thinges vnder. And 20
 from Ephesim men gon þorgh many Iles in the see vnto
 the cytee of Paterane where seynt Nicholas was born t
 so to martha where he was chosen to ben Bisschopp t
 þere groweth right g[o]de wyn t strong And þat men 24
 callen wyn of martha. And from thens gon men to the
 Ile of Crete þat the Emperour 3af somtyme to Janeweys
 And þanne passen men þorgh the Iles of Colcos t of
 lango of the whiche Iles ypocras was lord offe. And 28
 somme men seyn þat in the Ile of lango is 3it the daughter
 of ypocras in forme t lykness of a gret dragoun þat is an
 hundred fadme of lengthe as men seyn, for I haue not seen
 hire. And þei of the Iles callen hire lady of the lond 32
 And sche lyeth in an olde castell in a cave t scheweth
 twyes or thryes in the 3eer and sche doth non harm to
 no man but 3if men don hire harm. And sche was thus
 chaunged t transformed from a fair damysele in to lyk- 36
 ness of a dragoun be a Goddess þat was clept Deane. And

St. John
lived a
hundred
years.

He died and
was buried
in Ephesus.

His grave
contains
mannah, for
his body is
in Paradise.

The Turks
hold Asia
Minor.

St. John lay
down in his
grave alive.
Some be-
lieve he is
not dead.

The soil of
his grave
moves as if
a live thing
stirred
below.

Patern, the
birthplace of
St. Nicholas.

[1 fol. 10 b]

Crete has
been
granted to
the Genoese.

Hippo-
crates
daughter
has been
transformed
into a
dragon by
Diana.

- men seyn þat sche schal so endure in þat forme of a
 dragoun vnto tyme þat a knyght come þat is so hardy þat
 dar come to hire ⁊ kisse hire on þe mouth and þan schall
 4 sche *turne* azen to hire owne kynde ⁊ ben a womman azen
 but after þat sche schaff not lyuen longe. And it is not
 longe sithen þat a knyght of the [hospital of] Rodes þat
 was hardy ⁊ doughty in armes seyde þat he wolde kyssen
 8 hire. And whan he was vpon his coursere ⁊ wente to
 the casteH ⁊ entred in to the cave the dragoun lifte vp
 hire hed azenst him And whan the knyght saugh hire in
 þat forme so hidous ⁊ so horrible he fleygh away ⁊ the
 12 dragoun bare the knyght vpon a roche mawgree his hede
 And from þat roche sche caste him in to the see ⁊ so was
 lost bothe hors ⁊ man. And also a 3onge man þat wiste
 not of the dragoun wente out of a schipp ⁊ wente þorgh
 16 the Ile til þat he come to the castell ⁊ cam in to the
 cave and wente so longe til þat he fond a chambre ⁊ þere
 he saugh a damysele þat kembed hire hede ⁊ lokede in
 a myrour. And sche hadde meche tresoure abouten hire
 20 ⁊ he trowede þat sche hadde ben a comoun womman þat
 dwelled þere to resceyue men to folye. And he abode tiH
 the damysele saugh [t]he schadewe of him in the myrour.
 And sche turned hire toward him ⁊ asked hym what he
 24 wolde And he seyde he wolde ben hire lemman or para-
 mour and sche asked him 3if þat he were a knyght ⁊ he
 seyde nay. And þan sche seyde þat he myghte not ben
 hire lemman But sche bad him gon azen vnto his felowes
 28 ⁊ [let] make him knyght ⁊ come azen vpon the morwe
 ⁊ sche scholde come out of the cave before him ⁊ þanne
 come and kysse hire on the mowth. ⁊ haue no drede, for
 I schaff do þe no maner harm all be it þat þou see me
 32 in lykeness of a dragoun For þough þou se me hidouse
 ⁊ horrible to loken onne I do þe to wytene þat it is
 made be enchauntement. For withouten doute I am non
 oper þan þou seest now, a womman, ¹ And þerfore drede
 36 þe nought. And 3if þou kisse me þou schalt haue aH
 this tresoure ⁊ be my lord ⁊ lord also of all þat Ile. And

She can
only be
reconverted
into a
woman if a
knight dares
kiss her.

A bold
knight of
Rhodes
would try
the adven-
ture,
[fol 11 a]

but he fled
in terror
and she cast
him into
the sea.

Another
young man
came upon
the damsel
in her fair
natural
shape, and
asked for
her love.

She replied
that he
must be
knighted
first and he
might then
gain herself,
her treasure
and her
island.

But he must
not be afraid
of her
dragon's
shape.

[1 fol. 11 b]

When he
had been
knighted, he
came back,
but fled in
terror at her
sight.

She cried
with sorrow,
and he soon
died. Since
then, no
knight can
see her and
live.

She may yet
be freed by
a kiss.

Rhodes
belongs to
the Hospi-
talers.
The Colos-
sians of
Paul's
epistle were
the people
of Rhodes.

he departed fro hire t wente to his felowes to schippe t
leet make him knyght t cam azen vpon the morwe for
to kysse this damysele. And whan he saugh hire comen
out of the cave in forme of a dragoun so hidouse t so 4
horrible he hadde so gret drede pat he fleygh azen to the
schipp t sche folewed him. And whan sche sawgh pat he
turned not azen sche began to crye as a thing pat hadde
meche sorwe And panne sche turned azen in to hire cave 8
And anon the knyght dyede t sithen hiderwardes nyghte
no knyght se hire but pat he dyede anon. But whan a
knyght cometh pat is so hardy to kisse hire he schall not
dye, but he schall turne the damysele in to hire right 12
forme t kyndely schapp t he schal be lord of all the
contreyes t Iles aboueseyd. And from þens men comen
to the Ile of Rodes the whiche Ile hospitaleres holden t
gouernen And pat token þei sumtyme from the Emperour 16
And it was wont to be clept Collos t so calle it the Turkes
zit And seynt Poul in his epistles writeth to hem of pat
Ile AD COLLOCENSES. This Ile is nygh .viij^c. myle long
from Constantynoble. 20

Ch. v. [OF DIVERSITIES IN CYPRUS; OF THE ROAD
FROM CYPRUS TO JERUSALEM, AND OF THE
MARVELS OF THE FOSS FULL OF SAND.]

The wines
of Cyprus.

In Satalia
was a lover
who dese-
crated the
grave of a
dead lady.

[1 fol. 12 a]

AND from this Ile of Rodes men gon to Cipre where
beth many [wynes] ⁽¹⁾ pat first ben rede t after .o.
3ere þei becomen white And þeise wynes pat ben most white
ben ⁽²⁾ most clere t best of smeH. And men passen be pat 24
way be a place pat was wont to ben a gret cytee t a gret
lond t the cytee was clept Cathaillye, the whiche cytee
1 t lond was lost þorgh folye of a 3onge man. For he had
a fayr damysele pat he loued wel to his paramour t sche 28
dyed sodeynly t was don in a tombe of marble t for the
grete lust pat he had to hire he wente in the nyght vnto
hire tombe t opened it t went in t lay be hire t wente

(1) vynes, C.

(2) repeated in C.

his wey. And whan it cam to the ende of .ix. monethes
 pere com a voys to him t seyde: Go to the tombe of þat
 womman t open it t behold what þou hast begoten on
 4 hire t ȝif þou lette to go þou schalt haue a gret harm.
 And he ȝede t opened the tombe t pere fleygh out an
 Eddere right hidous to see, the whiche als swythe fleigh
 aboute the cytee t the contree t sone after the cytee sank
 8 down t pere ben manye perilouse passages with outen
 fayle. From Rodes to Cypre ben .v. myle t more, But
 men may gon to Cypre t come not at Rodes. Cypre is
 right a gode Ile and a fair t a gret and it hath .iiij.
 12 princypaH cytees within him And pere is an Erchebysshopp
 at Nichosie t .iiij. othere bysschoppes in þat lond. And
 at Famagost is on of the princypall hauenes of the see,
 þat is in the world And pere arryuen cristene men t
 16 sarazynes t men of aH nacyns. In Cipre is the hiH of
 the holy cros t pere is an abbeye of monkes blake And
 pere is the cros of Dismas the gode theef as I haue seyd
 before, And summe men trowen þat pere is half the cross
 20 of oure lord but it is not so and þei don euyH þat make
 men to beleue so. In Cipre lyth seynt zenomyne of
 whom men of þat contree maken gret solempnytee. And
 in the casteH of amoure lyth the body of seynt Hyllarie
 24 t men kepen it right¹ worschipfully. And besyde Famagost
 was seynt Barnabee the Apostle born. In Cipre men
 huntun with Papyouns þat ben lyche lyberdes t þei
 taken wylde bestes right well and þei ben somdeH more
 28 þan lyouns t þei taken more scharpelych the bestes t
 more delyuerly þan don houndes. In Cipre is the manere
 of lordes t all opere men aH to eten on the erthe, for þei
 make dyches in the erthe aH aboute in the halle depe to
 32 the knee t þei do pause hem And whan þei wil ete þei
 gon pere in t sytten pere. And the skyH is for þei may
 be the more fressch for þat lond is meche more hottere
 þan it is here. And at grete festes t for straungeres þei
 36 setten formes t tables as men don in this contree, but þei
 had leuer sytten in the erthe. From Cypre men gon to

An adder
 rose from
 the grave,
 and the city
 sank down

In Cyprus
 is the busy
 harbour of
 Famagosta.

In Cyprus
 are the cross
 of the good
 thief,

and the
 shrines of
 St. Zeno-
 myne and
 St. Hilary.

[¹ fol. 12 b]

Hunting
 leopards are
 used there.

Meals are
 taken in
 sunk ditches
 in which it
 is cool.

Tyre is the
first port on
the passage
to Jeru-
salem

Scriptural
associations
of Tyre.

[1 fol. 13 a]

Sarphen
or Sarepta.

Sydon, the
home of
Dido.

Beyrouth.

Jaffa.

the lond of Jerusalem be the see and in a day & in a
nyght he þat hath gode wynd may come to the hauene
of Thire þat now is clept Surrye. There was somtyme a
gret cytee & a gode of crystenemen but sarazins han 4
destroyed it a gret partye And þei kepe þat haue right
weH for drede of cristene men. Men myghte go more
right to þat hauene & come not in Cypre But þei gon
gladly to Cipre to reste hem on the lond or eH to byggen 8
thinges þat þei haue nede to here lyuynges. On the see
syde men may fynde many rubyes. And þere is the welle
of the whiche holy writt speketh offe & seyth: FONS
ORTORUM & PUTEUS AQUARUM VIUENCIUM, þat is to seye: 12
the welle of gardyns & the dyche of lyuynges watres. In
this cytee of Thire seyde the womman to oure lord:
BEATUS VENTER QUI TE PORTAUIT & VBERA QUE SUCCISTI,
þat is to seye: Blessed be the body þat þe baar & the 16
pappes þat þou sowkedest. And þere oure lord forȝaf¹ the
womman of Chananee hire synnes And before Tyre was
wont to be the ston on the whiche oure lord sat &
prechede & on þat ston was founded the chirche of seynt 20
sanyour. And .viij. myle from Tyre toward the Est vpon
the see is the cytee of Sarphen in sarept of sydonyens
And þere was wont for to dwelle helye the prophete &
þere reysed he Jonas the wydwes sone from deth to lyf. 24
And .v. myle fro sarphen is the cytee of Sydon of the
whiche citee Dydo was lady þat was Eneas wif after the
destruction of Troye & þat founded the cytee of Cartage
in Affrik & now is cleped Sydon Sayete. And in the 28
cytee of Tyre regned Agenore the fader of Dydo. And
.xvj. myles from Sydon is Beruth And fro Beruth to
Sardenare is .iij. iourneyes And from Sardenar is .v. myle
to Damask. And whoso wil go longe[r] tyme on the see 32
& come nerre to Jerusalem he schal go fro Cipre be see to
the port Jaff For þat is the nexte hauene to Jerusalem.
And the town is called Jaff for on of the sones of Noe
þat highȝte Japhet founded it & now it is clept Joppe. 36
And ȝee schuH vnderstonde þat it is on of the olkest

- townes of the world For it was founded before Noeis
 flode And *þit þere* scheweth in the roche *þer* as the Irene
 cheynes were festned *þat* Andromade a gret Geaunt was
 4 bounden *with* *þ* put in prisoun before Noeis flode of the
 whiche geant is a ryb of his syde *þat* is .xl. fote longe.
 And whoso wil arryue at the firste port of Thire or of
 Surre *þat* I haue spoken of before may go be londe *þif* he
 8 wil to Jerusalem. And *men* goth fro Surre vnto the
 citee of Dacoun¹ in a day And it was clept somtyme,
 Tholomayda And it was somtyme a cytee of cristenemen
 fuH fair but it is now destroyed *þ* it stont vpon the see.
 12 And fro venyse to Akoun be see is ⁺.mm ⁺*þ* ^{xx}iiij. myles of
 lombardye And fro Calabre or fro Cecyle to Akoun be see
 is a ⁺.mecc. myles of lombardye And the Ile of Crete is
 right in the myd weye. And besyde the cytee of Akoun
 16 to ward the see ^{xx}vj. furlonges on the right syde toward the
 south is the hiH of Carmelyn where helyas the prophete
 dwelled *þ* *þere* was first the ordre of frere carmes founded.
 This hiH is not right gret ne fuH high And at the fote of
 20 this hiH was somtyme a gode cytee of cristenemen *þat*
men cleped Cayphas for Cayphas first founded it but it
 is now aH wasted. And on the lift syde of the hill
 Carmelyn is a town *þat* *men* clepen Saffre *þ* *þat* is sett
 24 on anoþer hiH *þere* seynt James *þ* seynt JoHn were born
 And in the worschipe of hem *þere* is a fair chirche. And
 fro Tholomayda *þat* *men* clepen now akoun vnto a gret
 hiH *þat* is clept [Scala Tyriorum is a .c. furlonges. And
 28 *þere* besyde renneth a lytil ryuer *þat* is clept] Belon. And
þere nygh is the Foss of Mennon *þat* is aH round *þ* it is
 an hundred cubytes of largeness *þ* it is aH fuH of graueH
 schynynge brighte of the whiche *men* maken faire verres
 32 *þ* clere. And *men* comen fro fer by watre in schippes
þ be londe *with* cartes for to fetten of *þat* graueH And
 pough *þere* be neuere so meche taken away *þere* of on
 the day at morwe it is as fuH azen as euere it was² And
 36 *þat* is a gret meruaille. And *þere* is euere more gret wynd
 in *þat* Foss *þat* stereth euere more the graueH *þ* maketh it

Andromade
the giant.From Tyre
to Jerusalem
by land.Acre or
Ptolemais.
[¹ fol. 13 b]Distances
from Acre.

Carmel.

Haifa.

Serphoris.

The pit
from which
sand is ob-
tained for
making
glass.[² fol. 14 a]

Glass made
from metal

trouble And ȝif any man do pere jnne ony maner metaH
it turneth anon to glass. And the glass pat is made of
pat graueH ȝif it be don aȝen in to the graueH it turneth
anon in to graueH as it was first And perfore somme men 4

Gaza.

Akoun aboue seyð gon men forth .iiij. iournees to the citee
of Palestyne pat was of the Philistynes pat now is clept
'Gaza pat is a gay cytee t a riche t it is right fayr t fuH 8
of folk t it is a lytill fro the see. And from this cytee

Samson
Delliah, and
the Philis-
tines.

brought Sampson the stronge the ȝates vpon an high lond
whan he was taken in pat cytee And pere he slowgh in a
paleys the kyng t hymself t gret nombre of the beste of 12
the Philistienes the whiche had put out his eyen t
schauen his hed t enprisound him he tresoun of Dalida
his paramour, And perefore he made falle vpon hem a
gret halle whan þei were at mete. And from þens gon 16

Land
journey to
Jerusalem.

men to the cytee of Cesaire t so to the casteH of
Pylgrymes t so to Ascolonge t þan to Jaff t so to
Jerusalem. And whoso wilH go be londe porgh the lond
of Babyloyne where the sowdan dwelleth comonly he 20

To reach
Cairo and
obtain the
sultan's
licence for a
pilgrimage
to Sinai, one
should pass
the desert

moste gete grace of him t leue to go more sikerly porgh
þo londes t contrees And for to go to the mount of synay
before pat men gon to Jerusalem t þanne turne aȝen to
Jerusalem he scha go fro Gaza to the casteH of Daire. 24

[1 fol. 14 b]

And after pat men comen out of Surrye t entren in to
wylderness t pere the weye is fuH¹ sondy. And pat
wylderness t desert lasteth .viiij. iourneyes but aH weys
men fynden gode jnnes t aH pat hem nedeth of vytaylle, 28

Egypt.

And men clepen pat wylderness Achellek. And whan a
man cometh out of pat desert he entreth in to Egypt pat
me clepen Egipt Canopat And after oþer langage men
clepen it Morsyn. And pere first men fynden a gode 32
toun pat is clept Beleth t it is at the ende of the
kyngdom of Halappee t from þens men gon to Babyloyne
t to Cayre

OF MANYE NAMES OF SOUDANS, + OF THE TOUR OF BABILOYNÆ. Ch. vi.

- A**T Babyloyne pere is a faire chirche of oure lady where she dwelled .vij. zeer whan sche fleygh out of the lond of Judee for drede of kyng heroud. And pere
 4 lyth the body of seynt Barbre the virgine + martyr And pere duelled Joseph whan he was sold of his bretheren. And pere made Nabugodonozor the kyng putte .iij. children in to the forneys of fuyr for pei weren in the right trouthe
 8 of beleue The whiche children men cleped Ananya Azaria Mizaell as the psalm of *Benedicite* seith But Nabugodonozor cleped hem oþerwise Sydrak Misak + Abdenago þat is to seye god glorious, god victorious +
 12 god ouer all thinges + remes and þat was for the myracle þat he saugh goddes sone go with the children þorgh the fuyre, as he seyde. pere duelleth the Soudan in his Calahelyk for pere is comounly his see in a fayr
 16 casteH strong + gret + wel sett vpon a roche. In þat casteH dueHe aH way to kepe it + for to serue the sowdan mo þan .vj. persones þat ^{mi} taken aH here necessities of the sowdanes court. I oughte right wel to knowen it for
 20 I duelled with him as soudyour in his werres a gret while, azen the Bedoynes And he wolde haue maryed me fuH highly to a gret Princes doughter 3if I wolde han forsaken my lawe + my beleue. But I thanke god I had
 24 no wiH to don it for nothing þat he behiglite me. And 3ee schuH vnderstonde þat the soudan is lord of .v. kyngdomes þat he hath conquered + apropred to him be strengthe And þeise ben the names: The kyngdom of
 28 Canapak þat is Egipt + the kyngdom of Jerusalem where þat Dauid + Salomon were kynges And the kyngdom of Surrye of the whiche the cytee of Damasc was chief And the kyngdom of Alappee in the lond of Math + the
 32 kyngdom of Arabye þat was to on of the .iij. kynges þat

Cairo,
church of
the Virgin,shrine of St.
Barbara.The Three
Holy
Children.The soudan's
castle.Its guard.
[1 fol. 15 a]I refused to
marry a
Princess.The soudan's
five
kingdoms :Egypt, Jeru-
salem, Syria,Aleppo,
Arabia.

made offryng to oure lord whan he was born. And many *opere* londes he holdeth in his hond. And *pere* with aȝ he holdeth Calyffes, þat is a full gret thing in here langage And it is als meche to seye as kyng. 4

And *pere* were wont to *ben* .v. soudans but now *pere* is nomo but he of Egypt. And the firste soudan was Zarocon þat was of Mede & was fader to Sahaladyn þat toke the Califfes of Egypt & slough him & was made soudan be 8

strengthe. After þat was soudan Sahaladyn in whoos tyme the kyng of Englonde Richard the firste [was þere] with manye *opere* þat kepten the passage þat Sahaladyn ne myghte not passen. After Sahaladyn regned his sone 12

Boradyn And after him his nevewe. After þat the Comaynz ¹ þat weren in seruage in Egypt felten hemse[lf] þat þei weren of gret power þei chesen hem a Soudan amonges hem the whiche made him to *ben* cleped Melechsalan. 16

And in his tyme entred into the contree of the kynges of France seynt Lowyys & faught with him & [he] toke him & enprisound him. And this was slayn of his owne seruantes And after þei chosen an other to be soudan 20

þat þei cleped Tympieman And he let delyueren seynt lowys out of prisoun for certeyn raunsoun. And after on of theise Comaynz regned þat highte Cachas & slough Turqueman for to be soudan & made him *ben* cleped 24

Melechemes. And after anoper þat hadde to name Bendochedare þat slough Melechemes for to be Soudan & cleped him self Melechdare. In his tyme entred the gode kyng Edward of Englonde in Syrye & dide gret harm to 28

the Sarrazines. And after was this soudan enpoysound at Damasce And his sone thoughte to regnen after him be heritage & made him to *ben* clept Meleschsach. But

another þat had to name Elphy chaced him out of the 32 contree & made him soudan. This man toke the cytee of Tripollee & destroyed manye of the cristene men the 36

36er of grace .Miii cc iiij score & ix. And after was he enprisound of another þat wolde be Soudan but he was

anon slayn. After þat was the sone of Elphy chosen to
 ben Soudan & cleped him Mellethasseraf & he tok the 11.
 citee of Akoun & chaced out the cristene men & this was
 4 also enpoysond. And þan was his brother ymade Soudan
 & was cleped Melechnasser And after on þat was clept 12.
 Guytoga toke him & put him in prisoun in the casteH of 13.
 1 MountryuaH & made him Soudan be strengthe & cleped [1 fol. 16 a]
 8 him MelechcadeH & he was [a] (1) Tartaryne. But the
 Comaynz chaced him out of þe contree & diden hym
 meche sorwe And maden on of hem self soudan þat
 hadde to name lachyn & he made him to ben clept 14.
 12 Melechmanser the whiche on a day pleyed at the chess
 & his sword lay besyde him & so befeH þat on wratthed
 him & with his owne propre sword he was slayn. And
 after þat þei weren at gret discord for to make a soudan
 16 And fynally þei accordeden to Melechnasser þat Guytoga
 had put in prisoun at MountrivaH And this regnede
 longe & gouerned wisely so þat his eldest sone was chosen
 after him Melechmader the whiche his brothér leet sle 15.
 20 priuily for to haue the lordschipe & made him to ben
 clept Melechmadabron & he was Soudan whan I departed 16.
 fro þo contrees. And wyle ȝee wel þat the Soudan may
 lede out of Egipt mo þan .xx. MiH. men of armes And out
 24 of Surrye & out of Turkye & out of oþer contrees þat he
 holt he may arrere mo þan .l. MiH. and aH þo ben at his
 wages And þei ben aH weys at him withouten the folk of
 his contree þat is withouten nombre. And euerych of hem
 28 hath be ȝere the mountance of .vj. score. floreyne But it
 behoueth þat euery of hem holde .iiij. hors & a cameyll.
 And be the cytees & be townes ben amyralles þat han
 the gouernance of the peple, On hath to gouerne .iiij. His
 32 & anoper hath to gouerne .v. anoper mo & anoper wel Emirs, or
 mo And als many taketh the AmyraH be him allone as Governors.
 aH the oþer 2 souldyours han vnder hym And perfore [2 fol. 16 b]
 whan the Soudan wiH avance ony worthi knyght he
 36 maketh him a amiraH, And whan it is ony derthe the

His four
wives.

knighytes ben right pore & panne þei sellen bothe here hors & here harneys. And the Soudan hath .iiij. wyfes on cristene & .iiij. sarazines of the whiche on dwelleth at Ierusalem & anoper at Damasce & anoper at Ascolon And whan hem lyst þei remewen to oper cytees And whan the Soudane wiþ he may go to visite hem whan him list.

His concubines.

And he hath as many paramours as him lyketh. For he maketh to come before him the fairest & the nobleste of 8 birthe & the gentylleste damyseles of his contree And he maketh hem to ben kept & serued full honourabely And whan he wole haue on to lye with him he maketh hem aH to come before him And he beholdeth in aH which of 12 hem is most to his plesance & to hire anon he sendeth or casteth a ryng fro his fynger And panne anon sche schaff ben bathed & richely atyred & anoynted with delicat thinges of swete smett & þan lad to the Soudanes chambre, 16 and þus he doth als often as him list whan he will haue onye of hem. And before the soudan cometh no strangier but 3if he be clothed in cloth of gold or of tartarie or of camaka in the Sarazines guyse & as the sarazins vsen. And 20 it behoueth þat anon at the firste sight þat men see the

How
strangers
are receiued
in audience.

[1 fol. 17 a]

Soudan be it in windowe or in what place elles ¹ þat men knele to him & kysse the erthe For þat is the manere to do reuerence to the soudaun of hem þat speken with him. 24 And whan þat messangeres of straunge contrees comen before him the meynee of the Soudan, Whan the strangeres speken to hym, þei ben aboute the soudan with swerdes drawn & gysarmes & axes, here armes lift 28 vp in high with þo wepenes for to smyte vpon hem 3if þei seye ony woord þat is displeasance to the soudan.

No visitor is
dismissed
without
some favour.

And also no straungere cometh before him but þat he maketh him sum promys & graunt of þat the soudan 32 asketh resonabely besoe it be not azenst his lawe. And so don opere Prynces bezonden For þei seyn þat noman schaff come before no Prynce but þat the soudan is bettre And schaff be more gladdere in departynge from his 36 presence panne he was at the comynge before hym. And

vnderstondeth þat that Babyloyne þat I haue spoken offe
 where þat the Soudan duelleth is not þat gret Babyloyne
 where the dyuersitee of langages was first made for
 4 vengeance by the myracle of god whan the grete tour of
 Babel was begonnen to ben made of the whiche the walles
 weren .lxiij. furlonges of heighthe. þat is in the grete
 desertes of Arabye vpon the weye as men gon toward the
 8 kyngdom of Caldee. But it is full longe sith þat ony
 man durste neyghe to the tour for it is all desert & full of
 dragouns & grete serpentes & full of dyuerse venymouse
 bestes all abouten. þat tour with the cytee was of .xxv.
 12 myle in cyrcuyt of the walles As þei of the contree seyn¹
 & as men may demen by estimacioun after þat men tellen
 of the contree. And þough it be clept the tour of Babi-
 loyne ȝit natheles þere were ordeyned withinne many
 16 mansiouns and many gret dwellynge places in lengthe &
 brede And þat tour conteyned gret contree in circuyt, for
 the tour allone conteyned .x. myle square. þat tour
 founded kyng Nembroth þat was kyng of þat contree &
 20 he was the firste kyng of the world And he leet make an
 ymage in the lykness of his fader & constreyned all his
 subgettes for to worschipe it. And anon begonnen othere
 lordes to do the same And so begonnen the ydoles & the
 24 symulacres first. The town & the cytee weren full wel
 sett in a fair contree & a playn þat men clepen the contree
 of Samar of the whiche the walles of the cytee weren .cc.
 cubytes in heighthe & .l. cubytes of depnes. And the
 28 Ryuere of Eufrate ran þorgh out the cytee & aboute the
 tour also. But Cirus the kyng of Perse toke from hem
 the ryuere & destroyed all the cytee and the tour also.
 For he departed þat Ryuere in .ccc. & .lx. smale ryueres
 32 he cause þat he had sworn þat he scholde putte the ryuere
 in such poynt þat a womman myghte wel passe þere with
 outen castynge of of hire clothes for als moche as he hadde
 lost many worthi men þat troweden to passen þat ryuere
 36 he swymmynge. And from Babyloyne where the soudan
 dwelleth to go right betwene the Oryent & the Septem-

Cairo, or
 Babylon the
 Less, dis-
 tinguished
 from Baby-
 lon the
 Great, where
 the Tower
 of Babel was
 built.

Extent of
 the Tower
 and the city
 around it.
 [1 fol. 17 b]

Nimrod
 introduced
 idolatry.

King Cyrus
 avenged
 himself
 on the
 Euphrates
 by dividing
 it into
 brooks.

Babylon the
Great is in
Persia, far
from Baby-
lon the Less.

[1 fol. 18 a]

Power and
greatness
of the
Great Chan.

Mahomet's
shrine is in
Methon in
Arabia.

The desert
is barren
from lack of
water only.

Extent of
Arabia.

[2 fol. 18 b]

Carthage,
Dido and
Eneas.

Haran,

tryon toward the grete Babyloyne is xl. iourneyes to
passen be desert. But it is not the grete Babiloyne in
the lond & in the powere of the seyde Soudan but it is in
the power and the lordschipe of Persye. ¹ But he holdeth 4
it of the grete Chane *pat* is the grettteste Emperour & the
most souereyn lord of aH the parties bezonde & he is lord
of the iles of Cathay & of manye opere iles & of a gret
partie of Inde And his lond marcheth vnto Prestre 8
Johannes lond And he holt so moche lond that he
knoweth not the ende And he is more myghty & gretter
lord *withouten* comparsoun *pan* is the Soudan. Of his
ryaH estate & of his myght I schaH speke more plenerly 12
when I schall speke of the lond & of the contree of ynde.
Also the cytee of Methon where Machomet lyth is also
of the grete desertes of Arabye. And pere lith the body
of hym fuH honourabely in here temple *pat* the Sarazines 16
clepen Musketh. And it is fro Babyloyne the lesse
where the Soudan dwelleth vnto Methon aboueseyd in
to a .xxxij. iourneyes. And wyteth wel *pat* the rewme
of Arabye is a full gret contree, but pere in is ouer moche 20
desert And noman may dweH pere in *pat* desert for
defaute of water. For *pat* lond is aH grauelly & fuH
of sond And it is drye & no thing fructuous be cause
pat it hath no moysture & perfore is pere so meche desert. 24
And jif it hadde Ryueres & welles & the lond also were
as it is in oper partyes it scholde ben als fuH of peple
& als fuH enhabyted with folk as in other places. For
pere is fuH gret multitude of peple where as the lond 28
is enhabyted. Arabye dureth fro the endes of the reme
of Caldee vnto the laste ende of ² Affryk & marcheth to
the lond of ydumee toward the ende of Botron. And
in Caldee the chief cytee is Baldak And of Affryk the 32
chief cytee is Cartage *pat* Dydo *pat* was Eneas wif
founded The whiche Eneas was of the cytee of Troye &
after was kyng of Itaylle. Mesopotamyne streccheth also
vnto the desertes of Arabye & it is a gret contree. In 36
this contree is the cytee of Daraym where abrahames

- fader duelled ⁊ from whens Abraham departed be
 commandement of the AungeH. And of þat cytee was
 Effraym þat was a gret clerk ⁊ a gret doctour And
 4 Theophilus was of þat cytee also þat oure lady sauede
 from oure enemye. And Mesopotayme dureth fro the
 ryuere of Eufrates vnto the ryuere of Tygris. For it
 is betwene þo .ij. ryueres. And bezonde the ryuere of
 8 Tygre is Caldee þat is a fuH gret kyngdom. In þat
 rewme, at Baldak aboueseyd was wont to duelle the
 Calyffez þat was wont to ben bothe as Emperour ⁊ Pope
 of the Arabyenez so þat he was lord *spiritueH* ⁊ *temporeH*
 12 And he was successour to Machomete ⁊ of his generacioun.
 þat cytee of Baldak was wont to ben cleped Sulis ⁊
 Nabugodonozor founded it And pere duelled the holy
 prophete Daniel ⁊ pere he saugh visiounes of heuene
 16 ⁊ pere he made the exposicioun of dremes. And in old
 tyme pere were wont to be .iij. Calyffez: He of Arabye,
 he of Caldeez And þei ¹dwelleden in the cytees of Baldak
 aboueseyd. And at Cayre besides Babyloyne duelled the
 20 Calyffee of Egypt ⁊ at Marrok vpon the west see duelte
 the Calyffee of Barbaryenes ⁊ of Affrycanes. And now
 is pere non of the Calyffez ne nought han ben sithe the
 tyme of the Sowdan Sahaladyn For from þat tyme hider
 24 the Sowdaun clepeth him self Calyffee And so han the
 Calyffez ylost here name. Also wyteth wel þat Babyloyne
 þe lesse where the Soudan duelleth ⁊ ⁽¹⁾ the cytee of
 28 Cayr þat is nygh besyde it ben grete huge cytees manye
 ⁊ fayre and þat on sitt nygh þat other. Babyloyne sytt
 upon the ryuere of Gyson somtyme clept Nyle þat cometh
 out of Paradys terrestre. þat ryuere of Nyle aH the 3eer
 whan the sonne entreth in to the signe of Cancer it
 32 begynneth to wexe And it wexeth aHweys als longe as the
 sonne is in Cancro ⁊ in the signe of the lyoun. And
 it wexeth in such manere þat it is somtyme so gret þat
 it is .xx. cubytes or more of depness And þanne it doth
 36 gret harm to the godes þat ben vpon the lond For þanne

Mesopotamia, the
 home of
 Abraham,
 Ephraim
 and
 Theophilus.

Chaldea;
 Bagdad the
 seat of the
 Caliphs.

Nebuchad-
 nezzar and
 Daniel.

The three
 Caliphates.
 [1 fol. 19 a]

Cairo.

The floods of
 the Nile.

Times of
dearth from
excessive or
insufficient
floods.

[1 fol. 195]

The Nile
runs under-
ground from
India to
Ethiopia.

The Ibis is
like a stork.

may noman trauaylle to ere the londes for the grete
moystness And *perfore* is *pere* dere tyme in *pat* contree.
And also whan it wexeth lytyH it is dere tyme in *pat*
contree for defaute of moysture. And whan the sonne 4
is in the signe of Virgo *panne* begynneth the ryuere for
to ¹wane t to decrece lytyl t lytyH So *pat* whan the sonne
is ⁽¹⁾ entred in to the igne of *libra* *panne* *pei* entren
betwene theise ryueres. This ryuere cometh rennyng 8
from Paradys terrestre betwene the desertes of ynde t
after it smytt vn to londe t renneth longe tyme many
grete contrees vnder erthe And after it goth out vnder
an high hill *pat* men clepen *Aloth* *pat* is betwene ynde 12
t Ethiopie the mountance of .v. monethes iourneyes fro the
entree of Ethiopie And after it envyrouneth aH Ethiopie
t Morekane t goth aH along fro the lond of Egipte vnto
the cytee of Alisandre to the ende of Egipte and *pere* it 16
falleth in to the sec. Aboute this ryuere ben manye
bridides t foules As Sikonyes *pat* *pei* clepen Ibes.

CH. VII. OF THE CONTREE OF EGIPT; OF THE BRID
FENIX; OF ARABYE; OF THE CYTEE OF
CAYRE; OF THE CONNYNGE TO KNOWN
BAWME AND TO PREUEN IT, AND OF THE
GERNERES OF JOSEPH.

Egypt is
long and no
wider than
the floods
can reach.

The dry
climate
fauours the
study of
astronomy.

[2 fol. 20 a]

EGYPT is a long contree but it is streyt *pat* is to seye
narrow for *pei* may not enlargen it toward the desert 20
for defaute of water And the contree is sett along vpon
the ryuere of Nyle be als moche as *pat* ryuere may serue
be fiodes or oþerwise *pat* whanne it floweth it may spreden
abrood þorgh the contree, so is the contree large of lengthe. 24
For *pere* it reyneth not but lityll in *pat* contree t for *pat*
cause *pei* haue no water, but 3if it ² be of *pat* flood of *pat*
ryuere. And for als moche as it ne reyneth not in
pat contree but the eyr is alwey pure t cleer, *perfore* in 28

(¹) is repeated in MS.

- pat* contree ben the gode astronomyeres, for *pei* fynde
pere no cloudes to letten hem. Also the cytee of Cayre
 is right gret & more huge *pan* *pat* of Babyloyn the lesse
 4 And it sytt abouen toward the desert of Syrye a lytill
 abouen the ryuere aboueseyd. In Egipt *pere* ben .ij.
 parties, The heghite *pat* is toward Ethiope & the loweness
pat is towardes Arabye. In Egipt is the lond of
 8 Ramasses & the lond of Gessen. Egipt is a strong
 contree for it hath many schrewede haunenes be cause
 of the grete Roches *pat* ben stronge and daungerouse
 to passe by. And at Egipt toward the Est is the rede
 12 see *pat* dureth vnto the cytee of Coston & toward the
 west is the cytee of lybye *pat* is a full drye lond & lityll
 of fruyt, for it is ouer moche plantee of hete And *pat*
 lond is clept Fusth. And toward the partie meridionaill
 16 is Ethiope & toward the north is the desert *pat* dureth
 vnto Syrye & so is the contree strong on all sydes. And
 it is wel a .xv. iourneyes of lengthe & more *pan* two
 so moche of desert & it is but .ij. iournees of largeness.
 20 And betwene Egipt & Nubye it hath wel a .xij. iournees
 of desert And men of Nubye ben cristen but *pei* ben
 blake as the Mowres for gret hete of the sonne. ¹ In
 Egipt *pere* ben .v. prouynces, *pat* on hight SAHYTH *pat*
 24 other hight DEMESEER another RESICH, *pat* is an Ile in
 NYLE, Another ALISANDRE & another the lond of DAMYETE.
pat citee was wont to be right strong but it was twyes
 . wonnen of the cristene men And *perfore* after *pat* the
 28 sarazines beten down the walles And with the walles &
 the toures *perof* the sarazines maden another cytee more
 fer from the see & clepeden it the newe Damyete, So *pat*
 now no man duelleth at the rathere town of Damyete.
 32 At *pat* cytee of Damyete is on of the haunenes of Egypt
 & at Alisandre is *pat* other *pat* is a full strong cytee, But
pere is no water to drynke, but *zif* it come be condyt from
 Nyle *pat* entreth in to here cisternes, And who so stopped
 36 *pat* water from hem, *pei* myghte not endure *pere*. In
 Egypt *pere* ben but fewe Forcelettes or castelles be cause

Cairo lies up
the river.

Higher and
Lower
Egypt.

Egypt is
naturally
strong on
all sides.

Its extent.

[1 fol. 20 b]

Its five
provinces.

Damiette
twice taken
by Chris-
tians, then
rebuilt by
Saracens.

Alexandria's
water-
supply from
the Nile.

St. Anthony
the Great
meets a
satyr, who
asks the
saint to pray
for him.

pat the contree is so strong of himself. **NOTA OF A
MERUEYLE.** At the desertes of Egypte was a worthi man
pat was an holy heremyte & pere mette with him a Monstre
pat is to seyne a monstre is a ping difformed azen kynde 4
bothe of man or of best or of ony ping elles & pat is cleped
a Monstre. And this monstre pat mette with this holy
heremyte was as it hadde ben a man pat hadde .ij. hornes
trenchant on his forhede & he hadde a body lyk a man 8
vnto þe navele ¹ And benethe he hadde the body lych a
goot & the heremyte asked him what he was. And the
monstre answerde him & seyde he was a dedly creature
such as god hadde formed & duelled in þo desertes in 12
purchacynge his sustynance, & besoughte the heremyte
pat he wolde preye god for him the whiche pat cam from
heuene for to sauē aȝ mankynde & was born of a mayden
& suffred passioun & deth as wee wel knowen, be whom 16
wee lyuen & ben. And ȝit is the hede with the .ij. hornes
of pat monstre at Alisandre for a merueyle. In Egypt
is the citee of Elyopie pat is to seyne the cytee of the sonne.
In pat cytee pere is a temple made round after the schapp 20
of the temple of Ierusalem. The prestes of pat temple han
all here wrytynges vnder the date of the foul pat is clept
Fenix & pere is non but on in aȝ the world And he cometh
to brenne himself vpon the awtere of pat temple at the ende 24
of .v. hundred ȝeer for so longe he lyueth. And at the
.vc. ȝeres ende the prestes arrayen here awtere honestly
and putten pere vpon spices & sulphur vif & oȝer thinges
pat wolen brennen lightly And þan the brid Fenix 28
cometh & brennetȝ himself to askes. And the first day
next after men fynden in the askes a worm And the
seconde day next after men fynden a brid quyk & parfyt
And the thridde day next after he fleeth his wey And 32
so pere is no mo briddes of pat ² kynde in aȝ the world
but it allone & treuly pat is a gret myracle of god. And
men may wel lykne pat bryd vnto god be cause pat pere
nys no god but on And also pat oure lord aroos from 36
deth to lyue the thridde day. This bryd men seen often

[¹ fol. 21 a]

Heliopolis.

The bird
Phoenix.

Every five
hundred
years it
burns itself
on an altar
in a fire of
spices and
native
sulphur.

[² fol. 21 b]

The Phoenix
is a symbol
of Christ.

- tyme fleen in þo contrees And he is not mecheles more
 þan an Egle And he hath a crest of fedres vpon his hed
 more gret þan the poocok hath & his nekke is ȝelow after It is yellow,
blue and
purple.
- 4 colour of an Oriēȝ pat is a ston wel schynynge. And
 his bak is coloured blew as ynde And his wenges ben
 of purple colour And the tayȝ is ȝelow & red, castynge
 his tayȝ aȝen in travers. And he is a fuȝ fair brid to
- 8 loken vpon aȝenst the sonne, for he schyneth full glori-
 ously & nobely. Also in Egipt ben gardynes þat han
 trees & herbes þe whiche beren frutes .vij. tymes in the Seven crops
in a year.
Emeralds.
- 12 & ynowe And þerfore þei ben þere grettere cheep. Also
 whan it reyneth ones in the somer in the lond of Egipt
 þanne is aȝ the contree fuȝ of grete myzs. Also at Cayre Mice.
- þat I spak of before sellen men comounly boȝe men & The slave-
market.
- 16 wommen of other lawe as we don here bestes in the markat.
 And þere is a comoun hows in þat cytee þat is aȝ fuȝ of
 smale furneys & thider bryngen wommen of the toun here
 eyren of hennes of gees & of dokes for to ben put into
- 20 þo forneysses And þei þat kepen þat hows coueren hem
 with hete of hors dong Withouten henne goos or doke
 or ony oþer foul. And at the ende ¹ of .iiij. wokes or of a [1 fol. 22 a]
- moneth þei comen aȝen & taken here chikenes & norisschen
- 24 hem & bryngen hem forth so þat aȝ the contree is fuȝ of
 hem And so men don þere boȝe winter & somer. Also
 in þat contree & in oþere also men fynden longe Apples to Apples of
Paradise.
- selle in hire cesoun & men clepen hem Apples of Paradys
- 28 & þei ben riȝt swete & of gode sauour And þogh ȝee
 kutte hem in neuer so many gobettes or parties ouer-
 thwart or endlonges eueremore ȝee schull fynden in the
 myddes the figure of the holy cros of oure lord Ihesu
- 32 But þei wil roten within .viij. dayes And for þat cause
 men may not carye of þo apples to no fer contrees. Of
 hem men fynden the mountance of an hundred in a
 bascat to selle & þei han grete leues of a fote & an half
- 36 of lengthe & þei ben coucnably large. And men fynden
 þere also the appuȝ trec of Adam þat han a byte at on Adam's
apples.

Figs of
Pharaoh.
The field
where balm
grows.

Wells made
by the
Infant
Christ.

[1 fol. 22 b]

Balm will
grow
nowhere
else.

The boughs
should not
be cut with
iron.

Saracen
names for
the wood
the fruit,
and the
gun.

Only Chris-
tians can
grow balm.

It is said to
grow in
India
Major.

It is sophis-
ticated in
various
ways.

of the sydes And *pere ben* also Fige trees *pat beren* no
leues but fyges vpon the smale braunches + *men clepen*
hem Figes of PHAROON. Also besyde CAYRE withouten
pat cytee is the feld where Bawme groweth And it 4
cometh out on smale trees *pat ben* non hyere *pan* to a
mannes breek *girdiH* + *pei semen* as wode *pat* is of the
wylde vyne. And in *pat feld ben .vij. welles* *pat oure*
lord Ihesu crist made *with* on of his feet whan he wente 8
to pleyen *with oper* children. *pat feld* is not so wel
closed but *pat men* may entren at here owne list, But
in *pat cesoun* *pat* the ¹bawme is growynge *men* put
pere to gode kepynge *pat* no man⁽¹⁾ dar *ben* hardy to 12
entre. This bawme groweth in no place but only *pere*
And pough *pat men* bryngen of *pe* plauntes for to planten
in *oper* contrees *pei* growen wel + fayre but *pei bryngen*
forth no fructuous thing. + the leues of bawme ne falle 16
nought. And *men* kutten the braunches *with* a scharp
flyntston or *with* a scharp bon whanne *men* wil go to
kutte *hem*, For who so kutte *hem with* jren it wolde
destroie his vertue + his nature. And the sarazines 20
clepen the wode ENOCHBALSE, And the fruyt the whiche
pat is as quybybes *pei* clepen ABEISSAM And the lycour
pat droppeth fro the braunches *pei* clepen Guybalse.
And *men* maken all weys *pat* bawme to *ben* tyled of the 24
cristen *men* or elles it wolde not fructifye As the Sara-
zins seyn *hemself* for it hath *ben* oftentyme preued.
Men seyn also *pat* the bawme groweth in ynde the more
in *pat desert* where Alysaundre spak to the trees of the 28
sonne + of the mone But I haue not seen it For I haue
not *ben* so fer abouen vpward because *pat pere ben* to
many verilouse passages. And wyte *see* wel *pat* a man
oughte to take gode kepe for to bye bawme but *zif* he 32
cone knowe it right wel, for he may right lyghtly *ben*
disceyued For *men sellen* a gomme *pat men* clepen
Turbentyne in stede of bawme And *pei putten* *pere*to a
litiH bawme for to *zeuen* gode odour And *summe putten* 36

(1) entre, MS.

- wax in oyle of the ¹ wode of the fruyt of bawme + seyn
 þat it is bawme And summe destyllen clowes of gylofre
 + of spykenard of Spayne + of opere spices þat ben
 4 wel smellynge + the lykour þat goth out þerof þei
 clepe it bawme And þus ben many grete lordes + opere
 disceyued And þei wenen þat þei han bawme + þei haue non.
 For the Sarazines countrefeten it be sotyltee of craft for to
 8 disceyuen the cristene men as I haue seen full many a
 tyme. And after hem the marchauntes + the Apotecaries
 countrefeten it eftsones + þanne it is lasse worth + a gret
 del worse. But 3if it lyke 3ou I schall schewe how 3ee
 12 schull knowe + preue to the ende þat 3ee schull not ben
 disceyued. First 3ee schull wel knowe þat the natureH
 bawme is full cleer + of cytryne colour + strongly
 smellynge. And 3if it be thikke or reed or blak it is
 16 Sophisticate þat is to seyne contrefeted + made lyke it
 for disceyt. And vnderstondeH þat 3if 3ee wil putte a
 lityll bawme in the pawme of 3oure hond a3en the sonne,
 3if it be fyn + gode 3ee ne schull not suffre 3oure hand
 20 a3enst the hete of the sonne. Also taketh a lytill bawme
 with the poynt of a knyf + touche it to the fuyr + 3if it
 brenne it is a gode signe. After take also a drope of
 bawme + put it into a dissch or in a cuppe with mylk of
 24 a goot And 3if it be natureH bawme anon it wole take +
 beclippe the mylk. Or put a drope of bawme in clere
 water in a cuppe of syluer or in a clere bacyn + stere it
 wel with the clere water And 3if þat the ² bawme be
 28 fyn + of his owne kynde the water schall neuere trouble,
 And 3if the bawme be sophisticat þat is to seyne
 countrefeted the water schall beco[m]e anon trouble.
 And also 3if the bawme be fyn it schall falle to the
 32 botome of the vesselH as pough it were quyk syluer, For
 the fyn bawme is more heuy twyes þan is the bawme þat
 is sophisticat + countrefeted. Now I haue spoken of
 bawme + now also I schall speke of another thing þat is
 36 bezonde Babyloyne aboute the Flode of Nile toward the

Turpentine,
wood of the
balm-tree,
cloves and
spikenard
are used as
substitutes.

[1 fol. 28a]

Saracens,
merchants
and apo-
thecaries
adulterate
it.

Genuine
balm is
yellow and
light.

It burns in
the sun and
in fire,

and curdles
goat's milk.

[2 fol. 28 b]

It does not
make clear
water
turbid.

The Pyramids, or
Garneres of
Joseph,
where corn
was kept in
times of
dearth.

desert betwene Affrik & Egypt þat is to seyne of the
Gernereres of Joseph þat he leet make for to kepe the
greynes for the perile of the dere zeres. And þei ben
made of ston full wel made of Masounes craft Of the whiche 4
.ij. ben merueylouse grete & hye And the toþere ne ben
not so grete. And euery Gerner hath a zate for to entre
withþinne A lytiH hygh from the erthe For the lond is
wasted & fallen sithe the Gernereres were made. And 8
withþinne þei ben all full of serpentes And abouen the
Gernereres withouten ben many scriptures of dyuerse
langages. And summen seyn þat þei ben sepultures of
grete lordes þat weren somtyme but þat is not trewe For 12
all the comoun rymour & speche is of all the peple ¹þere
bothe fer & nere þat þei ben the Garneres of, Joseph And
so fynden þei in here scriptures & in here cronycles. On
þat oper partie, 3if þei weren sepultures þei scholden not 16
ben voyd withþinne Ne þei scholde haue no zates for to
entre withþinne. For 3ee may wel knowe þat tombes &
sepultures ne ben not made of such gretness ne of suche
highness, Wherefore it is not to beleue þat þei ben tombes 20
or sepultures. In Egypt also þere ben dyuerse langages
& dyuerse lettres & of oper manere condicioun þan þere
ben in oper partes As I schall deuyse 3ou suche as þei
ben And the names how thei clepen hem, To such entent 24
þat 3ee mowe knowe the difference of hem & of othere.

They are not
sepulchral
monuments,

[1 fol. 24 a]

for then
they would
neither be
hollow, nor
have any
gates.

The
Egyptian
alphabet.

[Another alphabet.]

Ch. VIII.

[fol. 24 b]

OF THE YLE OF CECYLE; OF THE WEYE FRO
BABYLOYNE TO THE MOWNT SYNAY; OF
THE CHIRCHE OF SEYNTE KATERYNE, AND
OF ALLE THE MERUAYLLES þERE.

More routes
towards
Egypt.

NOW wil I retourne a3en or I procede ony firlhere for
to declare 3ou the othere weyes þat drawn towards
Babiloyne where the Soudan himself duelleth þat is at 28

- the entree of Egypt, for als moche as many folk gon
pider first & after *pat* to the mownt Synay & after re-
tournen to Ierusalem, As I haue seyde you here befor.
- 4 For *pei* fulfillen first the more longe pilgrymage & after
retournen aȝen be the nexte weyes because *pat* the more
ny weye is the more worthi & *pat* is Ierusalem, For non
other pilgrymage is not lyk in comparsoun to it. But
- 8 for to fuffille here pilgrymages more esily & more sykerly
men gon first the longer weye rathere *pan* the nerere
weye. But whoso wil go to Babyloyn be another weye
more schort from *pe* contrees of the west *pat* I haue
- 12 reherced before or from oþer contrees next fro hem, *pan*
men gon by Fraunce be Burgoyne & be Lombardye. It
nedeth not to telle you the names of the cytees ne of
the townes *pat* ben in *pat* weye For the weye is comoun
- 16 & it is knowen of many nacyouns. And *pere* ben manye
hauenes [where] *pat* men taken the see. Summe men taken
the see at ¹Gene, Somme at Venyse & passen be the see
Adryatyk *pat* is clept the Goulf of Venyse, *pat* departeth
- 20 ytaylle & Grece on *pat* syde. And somme gon to Naples
somme to Rome & from Rome to Brandys & *pere* *pei*
taken the see & in many othere places where *pat* hauenes
ben. And men gon be Tussye be Champayne be Calabre
- 24 be Appuille & be the hilles of ytaylle be Chorisqe be
Sardyne & be Cycile *pat* is a gret Ile & a gode. In *pat*
Ile of Cycile *per* is a maner of a gardyn in the whiche
ben many dyuerse frutes And the gardyn is always
- 28 grene & florissching, all the cesouns of the ȝeer als wel
in winter as in somer. *pat* Ile holt in compas aboute
.ccc & l. frensche myles And betwene Cycile & Itaylle
pere is not but a lytil arm of the see *pat* men clepen
- 32 the Farde of Mescyne And Cycile is betwene the see
Adryatyk & the see of lombardye, And fro Cycile in
to Calabre is but .viij. myles of lombardye. And in
Cycile *pere* is a manere of serpentis be the whiche men
- 36 assayen & preuen wheper here children ben bastardes or
none or of lawefull mariage, For ȝif *pei* ben born in right

Many
pilgrims go
there and to
Sinai before
turning to
Jerusalem.

From the
West,
Northern
Italy is first
reached.

Genoa,
Venice.
[1 fol. 25 a]

Naples,
Brindisi.

Tuscany,
Campania,
Apulia.
Corsica,
Sardinia.

Sicily and
its garden.

Straits of
Messina.

The serpents
that try the
legitimacy of
children.

Etna and
the vol-
canoes.

[1 fol. 25 b]

Pisa.

Corfu.

Valona,
Durazzo.

Alexandria,
the scene of
St. Cath-
erine's and
of St. Mark's
martyrdom.

[2 fol. 26 a]

Pictures
white-
washed by
Saracens.

mariage the *serpentes* gon aboute hem + don hem non
harm And ȝif þei ben born in avowtrie the *serpentes*
byten hem + envenyme hem + thus manye wedded men
preuen ȝif the children ben here owne. Also in þat Ile 4
is the Mount Ethna þat men clepen Mount GybeH¹ + the
wlcanes þat ben eueremore brennyng. And þere ben
.vij. places þat brennen + þat casten out dyuerse flawmes
and dyuerse colour And be the chaungynge of þo flawmes 8
men of þat contree knowen whanne it schall be derthe or
gode tyme or cold or hoot or moyst or drye or in aH
othere manere how the tyme schall be gouerned. And
from Itaille vnto the wlcanes nys but .xxv. myle And 12
men seyn þat the wlcanes ben weyes of helle. Also
whoso goth be Pyse ȝif þat men list to go þat weye þere
is an arm of the see where þat men gon to opere hauenes
in þo marches And þan men passen be the Ile of GREEF 16
þat is at GENE And after arryueþ men in GREECE at the
hauene of the cytee of Myrok or at the hauene of Valone
or at the cytee of Duras, + þere is a Duk at Duras, or at
opere hauenes in þo marches + so men gon to Costanty- 20
noble. And after gon men be watre to the Ile of Crete +
to the Ile of Rodes + so to Cypre + so to Venyse + fro
þens to Costantynoble, to holde the more right weye be
see it is wel a .mⁱ viij + iij^{xx}. score myle of lombardy. 24
And after from Cipre men gon be see + leuen Ierusalem +
aH þat contre on the left hond vnto Egypt + arryuen at
the cytee of DAMYETE þat was wont to ben fuH strong +
it sytt at the entree of Egypt. And fro Damyete gon 28
men to the Cytee of Alizandre þat sytt also vpon the see.
In þat cytee was seynte kateryne beheded And þere was
seynt² Mark the Euuangelist martyred + buried, But the
Emperour Leoun made his bones to ben brought to 32
Venyse. And ȝit þere is at Alizandre a faire chirche
aH white withouten peynture and so ben all the othere
chirches þat weren of the cristene men aH white with-
june, For the Paynemes + the Sarrazynes maden hem 36
white for to fordon the ymages of seyntes þat weren

peynted on the walles. *pat* cytee of Alizandre is wel
 :xxx. furlonges in lengthe but it is but .x. on largeness
 And it is a full noble cytee + a fayr. At *pat* cytee
 4 entreth the ryuere of Nyle in to the see as I to 3ou haue
 seyde before. In *pat* ryuere men fynden many precyouse
 stones + meche also of lignum aloes And it is a manere
 of wode *pat* cometh out of paradys terrestre the whiche
 8 is good for manye dyuerse medicynes And it [is] right
 dereworth. And from Alizandre men gon to Babyloyn
 where the Soudan dwelleth *pat* sytt also vpon the ryuere
 of Nyle, And this weye is most schort for to go streight
 12 vnto Babiloyne.

Extent of
Alexandria.Lignum
aloes.Babylon
the Less.

OF THE WEYE THAT GOTH FROM BABI-
 LOYNE, VNTO THE MOWNT SYNAY, + OF
 THE MERUEYLES PERE.

Ch. IX

NOW schall I seye 3ou also the weye *pat* goth fro
 Babiloyne to the Mount of Synay where seynte
 kateryne lyth. He moste passe be the desertes of Arabye
 16 Be the whiche desertes Moyse laddle the peple of Israel
 And *panne* passe men be the welle *pat* Moyse made with
 his hond in 3o desertes whan the peple gruced for 3ei
 fownden nothynge to drynke. And *pan* passe men be
 20 the welle of Marach of the whiche the water was first
 bytter But the children of Israel putten *perejune* a tree
 + anon the water was swete + gode for to drynke. And
panne gon men be desert vnto the vale of Elyn In the
 24 whiche vale *ben* .xij. welles And *pere* *ben* .lxxij. trees
 of palme *pat* *beren* the dates The whiche Moyse fond
 with the children of Israel, And fro *pat* valeye is but a
 gode iourneye to the Mount of Synay. And whoso wil
 28 go be another weye fro Babiloyne *pan* me goth be the
 Rede see *pat* is an arm of the see OCCEAN. And *pere*
 passed Moyse with the children of Israel ouerthwart
 the see all drye, Whan Pharao the kyng of Egypt chaced

To Mount
Sinai.Moses made
a well with
his hand.

[fol. 26 b]

The well of
Marah.

Elim.

The Red
Sea.

The sand
is red.

Horses can-
not be used,
but only
camels.

[1 fol. 27 a]

From Baby-
lon the Less
to Sinai is a
twelve days'
journey.

Interpreters
act as
guides.

Origin of the
name Sinai.

The
Convent.

St. Cath-
erine's
Church.

hem, And *pat* see is wel a .vj. myle of largeness in lengthe.
And in *pat* see was Pharao drowned + all his hoost *pat* he
ladde. *pat* see is not more reed *pan* another see but in
s[0]me place *pereof* is the graueH reed And *perfore* men 4
clepen it the rede see. *pat* see renneth to the endes of
Arabye + of Palestyne, *pat* see lasteth more *pan* .iiij.
iourneyes And *pan* gon men be desert vnto the vale
of Elyn And fro pens to the mount of Synay. And 8
3ee may wel vndirstonde *pat* be this desert no man may
go on horsbak because *pat* *pere* nys nouper mete for hors
ne water to drynke And for *pat* cause men passen *pat*
desert with CameH, For the Camaylle fynt allwey mete on 12
trees + on bussches *pat* he fedeth him with And he may
wel faste fro drynk. ij. ¹dayes or .iiij. And *pat* may non
hors don. And wyte well *pat* from Babyloyne to the
Mount Synay is well a .xij. gode iourneyes And sum men 16
maken hem more And sum men hasten hem + peynen
hem + *perefore* *pei* maken hem lesse, And all weys fynden
men latymeres to go with hem in the contrees + ferther
bezonde into tyme *pat* men conne the langage. And it 20
behoueth men to bere vitailH with hem *pat* schall duren
hem in po desertes + o^{er} necessities for to lyue by. And
the Mount of Synay is clept the desert of Syne *pat* is for
to seyne the bussch brennynge Because *pat* Moyses sawgh 24
oure lord god many tymes in forme of fuyr brennynge
vpon *pat* hill And also in a bussch brennynge + spak to
him And *pat* was at the foot of the hill. There is an
Abbeye of Monkes wel bylded + wel closed with 3ates of 28
Iren for drede of the wylde bestes. And the monkes
ben Arrabyenes or men of Grece + *pere* [is] a gret couent
And all *pei* ben as heremytes + *pei* drinkon no wyn but
3if it be on principaH festes And *pei* ben fuH deuoute 32
men + lyuen porely + sympely with joutes + with dates
And *pei* don gret abstynence + penaunce. *pere* is the
chirche of scynte katernyne in the whiche ben manye
lampes brennynge For *pei* han of oyle of Olyue ynow 36

- bothe for to brenne in here lampes & to ete also And *pat*
 plantee haue *pei* be the myracle of god For the ravenes
 & the crows & the choughes & *oper* foules ¹ of the contree [1 fol. 27 b]
 4 assemblen hem *pere* euery ȝeer ones & fleen *pider* as in
 pilgrimage And euerych of hem bryngeth a braunche of The birds
bring twigs
of olive-
trees for
making oil.
 the Bayes or of Olyue in here bekens in stede of offryng &
 leuen hem *pere*, of the whiche the monkes maken gret
 8 plantee of oyle & this is a gret meruaylle. And sith *pat*
 foules *pat* han no kyndely wytt ne resoun gon thider to
 seche *pat* gloriouse virgyne wel more oughten men *pan* to
 seche hire & to worschipen hire. Also behynde the awtier
 12 of *pat* chirche is the place where Moyses saugh oure lord The spot
where the
Burning
Bush
appeared.
 god in a brennyng bussch And whanne the monkes
 entren in to *pat* place *pei* don of bothe hosen & schoon
 or botes alweys, Be cause *pat* oure lord seyde to Moyses :
 16 do of thin hosen & thi schon for the place *pat* *pou* stondest
 on is lond holy & blessed. And the monkes clepen *pat*
 place DOZOLEEL *pat* is to seyne the schadew of god. And
 besyde the high awtier .iiij. degrees of heighȝite is the ferte
 20 of Alabastre where the bones of seynt Kateryne lyȝn And The sarco-
phagus of
St. Cath-
erine.
 the prelate of the monkes scheweth the relykes to the
 pilgrymes And with an Instrument of syluer he froteth
 the bones & *panne per* goth out a lytyll oyle as *pough* it
 24 were a maner swetyng *pat* is nouther lych to oyle ne to
 bawme but it is full swete of smell. And of *pat* *pei*
 ȝeuen a lytill to the pilgrymes, for *pere* goth out but lityll
 quantitee of *pat* likour. And after *pat* *pei* schewen the
 28 heel ² of seynte kateryne & the cloth *pat* sche was wrapped
 jinne *pat* is ȝit all bloody, And in *pat* same cloth so
 ywrapped the aungeles beren hire body to the mount Synay
 & *pere* *pei* buried hire with it. And *panne* *pei* schewen
 32 the bussch *pat* brenned & wasted nought in the whiche
 oure lord spak to Moyses & *opere* relikes ynowe. Also
 whan the prelate of the abbeye is ded I haue vndirstonden
 be informacioun *pat* his lampe queneth And whan *pei*
 36 chesen anofer prelate ȝif he be a gode man & worthi to be
 prelate his lampe schal lighte with the grace of god with-

The mirac-
ulous oil.

The Saint's
head.
[2 fol. 28 a]

The miracle
of the lamps
going out
and re-
kindled
without
being
touched.

I admon-
ished the
monks to
publish
God's graces
to them.

[1 fol. 28 v]

No vermin
can enter
the
Monastery,

for the
Virgin has
banished
them.

The ascent
up the steps.

outen touchinge of any man. For euerych of hem hath a
lampe be himself And be here lampes þei knowen wel
whan ony of hem schall dye. For whan ony schall dye
the lyght begynneth to chaunge & to wexe dym And 3if 4
he be chosen to ben prelate & is not worthi his lampe
quencheth anon. And other men han told me þat he þat
syngeth the masse for the prelate þat is ded he schall
fynde vpon the awtier the name writen of him þat schall 8
ben prelate chosen. And so vpon a day I asked of the
monkes bothe on & oþer how this befell, But þei wolde
not tell me no thing Into the tyme þat I seyde þat þei
scholde not hyde the grace þat god did hem but þat þei 12
scholde publische it to make the peple to haue the more
deuocioun And þat þei diden synne to hide goddes
myracle as me semed, For the myracles þat god hath don
and 3if¹ doth euery day ben the wytnesse of his myght & of 16
his merueylles as dauid seyth in the psaltere: MIRABILIA
TESTIMONIA TUA DOMINE, þat is to seyne: Lord thi
merueylles ben pi wytness. And þanne þei tolde me
bothe on and oþer how it befell full many a tyme, But 20
more I myghte not haue of hem. In þat abbeye ne
entreth not no flye ne todes ne ewtes ne such foul
venymouse bestes ne lyzs ne flees be þe myracle of god
& of oure lady. For þere were wont to ben many such^e 24
manere of filthes þat the monkes weren in wiþ to leue the
placo & the abbeye And weren gon fro thens vpon the
mountayne abouen for to eschewe þat place. And oure
lady cam to hem & bad hem turnen agen And from þens 28
forewardes neuere entred such filthe in þat place amonges
hem Ne neuere schall entre here after. Also before the
gate is the welle where Moyses smot the ston of the
whiche the water cam out plenteuously. Fro þat abbeye 32
men gon vp the mountayne of Moyses be many degrees &
þere men fynden first a chirche of oure lady where þat
sche mette the monkes whan þei fledden away for the
vermyn aboueseyd. And more high vpon þat mountayne 36
is the Chapell of helye the prophete And þat place þei

- clepen Oreb, whereof holy writt speketh : Et AMBULAUIT Horeb.
 IN FORTITUDINE CIBI ILLIUS VSQUE AD MONTEM DEI OREB,
 þat is to ¹seyne : And he wente in strengthe of þat mete [fol. 29 a]
 4 vnto the hill of god Oreb. And þere nygh is the vyne
 þat seynt Iohn the Euuangelist planted þat men clepen
 Reisins of Staphis. And a lytill abouen is the Chapell of Chapel of
Moses.
 Moyses t the roche where Moyses fleygh to for drede
 8 whan he saugh oure lord face to face, And in þat roche is
 printed the forme of his body For he smot so strongly t
 so harde him self in þat roche þat all his body was doluen
 withjune þorgh the myracle of god. And þere besyde is
 12 the place where oure lord toke to Moyses the .x. com-
 mandementes of the lawe. And þere is the caue vnder
 the roche where Moyses duelte whan he fasted .xl. dayes
 t .xl. nyghtes But he dyede in the lond of promissioun,
 16 But noman knoweth where he was buried. And from
 þat mountayne men passen a gret valeye for to gon to The valley.
 anoper mountayn where seynt Kateryne was buried of
 the Aungeles of oure lord. And in þat valeye is a
 20 chirche of .xl. martyres t þere singen the monkes of the
 abbeyes often tyme And þat valeye is right cold. And
 after men gon vp the mountayne of seynt Kateryne þat is Mount St.
Catherine.
 more high þan the mount of Moyses And þere where
 24 seynt Kateryne was buried is nouthur chirche ne chapell
 ne other duellynge place, But þere is an heep of stones The ruins of
a chapel
mark the
spot where
she was
first buried.
 aboute the place where the body of hire was put of the
 Angeles. ²þere was wont to ben a chapell but it was
 28 casten down t zit lyggen the stones þere And all be it þat
 the Collect of seynte kateryne seye þat it is the place
 where oure lord betaughte the .x. commandementes to
 Moyses t þere where the blessed virgyne seynte kateryne
 32 was buried, þat is to vnderstonde in .o. contree or in .o.
 place berynge .o. name, For bothe þat on t þat oper is clept
 the mount of Synay, But þere is a gret weye from þat on
 to þat oper t a gret deep valeye betwene hem.

Ch. X. OF THE DESERT BETWENE THE CHIRCHE
OF SEYNTE KATERYNE + IERUSALEM; OF
THE DRIE TRE, + HOW ROSES CAM FIRST
IN þE WORLD.

From Sinai
to Jerusa-
lem.

NOW after þat men han visited þo holy places þanne
wil þei turnen toward Ierusalem And þan wil þei
take leue of the monkes + recommenden hem to here
preyeres, And þanne þei zeuen the pilgrimes of here vitaylle 4
for to passe *with* the desertes toward Surrye. And þo
desertes duren wel a .xiiij. iourneyes. In þat desert
duellen manye of Arrabyenes þat men clepen Bedoynes
+ Ascopardes. And þei ben folk full of aȝt euyȝ con- 8
diciouns And þei haue none houses but tentes þat þei
maken of skynnes of bestes as of Camaylles + of oper
bestes þat þei eten And þere benethe þei couchen hem +
dwellen in place where þei may fynden water As on the 12
Rede see or elleswhere, For in þat desert is full gret
defaute of water ¹And often tyme it falleth þat where
men fynden water at o tyme in a place it fayleth anoper
tyme And for that skylle þei make none habitaciouns 16
þere. Theise folk þat I speke of þei tylen not the lond
ne þei labore nought for þei eten no bred but ȝif it be
ony þat dwellen nygh a gode toun þat gon thider + eten
bred somtyme And þei rosten here flesch + here fisch 20
vpon the hote stones aȝenst the sonne. And þei ben
stronge men + wel fyghtyng And þere is so meche
multytude of þat folk þat þei ben *with* outen nombre
And þei ne recchen of no thing ne don not but chacen 24
after bestes to eten hem And þei recchen no þing of here
lif And þerfore þei dowten not the Soudan ne non oper
prince, But þei dar wel werre *with* hem ȝif þei don ony
thing þat is greuance to hem. And þei han often tyme 28
werre *with* the Soudan + namely þat tyme þat I was
with him. And þei beren but o scheld + o spere *with*
outen oper armes And þei wrappen here hedes + here

The
Bedouins.

Scarcity of
water in the
desert.

[1 fol. 30 a]

The Nomads
eat no bread.

They live by
hunting.

They despise
death and
fear no
princes.

Their arms
are a shield
and a spear.

- necke *with* a gret quantytee of white linnen cloth And
 þei ben right felonouse & foule & of cursed kynde. And
 whan men passen this desert in comynge toward Ieru-
 4 salem þei comen to Bersabee þat was wont to ben a full Beersheba
 fair town & a delytable of cristene men And ȝit þere ben
 summe of here chirches. In þat toun dwelled Abraham
 the Patriark a longe tyme. þat toun of Bersabee founded founded by
 8 Bersabee the wif of sire vrye the knyght on the whiche Bathsheba,
 kyng Dauid¹ gatt Salomon the wyse þat was kyng after Solomon's
 Dauid vpon the .xij. kynredes of Ierusalem And regned mother.
 .xl. ȝeer. And fro þens gon men to the cytee of Ebron [1 fol. 30 b]
- 12 þat is the montance of .ij. gode myle And it was clept
 somtyme the vale of Mambree And sumtyme it was clept Hebron or
 the vale of teres because þat Adam wepte þere an .c. ȝeer Mamre.
 for the deth of Abell his sone þat Caym slowgh. Ebron
- 16 was wont to ben the princypall cytee of the Philistynes
 And þere duelleden somtyme the Geauntz And þat cytee
 was also Sacerdotall þat is [to]⁽¹⁾ seyne seyntuarie of the
 tribe of Iuda. And it was so fre þat men resceyued þere
- 20 aȝ manere of fugityfes of oper places for here euyl dedes.
 In Ebron Iosue Caleph & here companye comen first to
 aspyen how þei myȝhte wynnen the lond of beheste. In
 Ebron regned first kyng Dauid .vij. ȝeer & an half And in
- 24 Ierusalem he regnede .xxxij. ȝeer & an half. And in Graves of
 Ebron ben aȝ the sepultures of the Patriarkes Adam archs in the
 Abraham ysaac & of Iacob & of here wyfes Eue Sarre cave of
 & Rebekke & of Lya the whiche sepultures the Sarazines Machpelah.
- 28 kepen full curyously & han the place in gret reuerence
 for the holy fadres the Patriarkes þat lyȝn þere And þei
 suffre no cristene man entre in to that place but ȝif it be
 of specyall grace of the Soudan, For þei holden cristene
- 32 men & Iewes as dogges And þei seyn þat þei scholde
 not entre into so holy place. And men clepen² þat place [2 fol. 31 a]
- where þei lyȝn double spelunke or double cave or double
 dych for als meche as þat on lyeth aboue þat other And
- 36 the Sarazines clepen þat place in here langage KARICARBA Kirjath-
 Arba.

⁽¹⁾ *to* missing in MS.

The cave of
Adam and
Eve.

Cambil dug
from the
earth.

[fol. 81 v]

The Dry
Tree.

pat is to seyne the place of *Patriarkes* And the Iewes
clepen pat place *ARBOTH*. And in pat same place was
Abrahames hous And pere he satt & saugh .iiij. persones
& worschipte but on as holy writt seyth: *TRES VIDIT* & 4
VNUM ADORAVIT, pat is to seyne: he saugh .iiij. & worschiped
on. And of þo same resceyued *Abraham* the *Aungeles*
in to his hous. And right faste by pat place is a cave in
the roche where *Adam* & *Eue* duelleden whan þei weren 8
putt out of *paradyse* & pere goten þei here children. And
in pat same place was *Adam* formed & made, after pat
summen seyn. For men weren wont for to clepe pat
place the feld of *Damasce*, be cause pat it was in the 12
lordschipe of *Damask*. And fro þens was he translated
into *paradys* of *delytes*, as þei seyn. And after pat he
was dryuen out of *paradys* he was pere left. And the
same day pat he was putt in *paradys*, the same day he 16
was putt out, For anon he synned. pere begynneth the
vale of *Ebron* pat dureth nygh to *Ierusalem*. There the
Aungell commaunded *Adam* pat he scholde duelle with
his wyf *Eue*, Of the whiche he gatt *Seth*, of whiche tribe 20
pat is to seye kynrede *Ihesu crist* was born. In pat
valeye is a feld where men drawen out of the erthe a
thing pat men clepen *Cambyll* & þei ete it in stede of
spice ¹ & þei bere it to selle. And men may not make 24
the hole ne the cave where it is taken out of the erthe
so depe ne so wyde, but pat it is at the 3eres ende full
azen vp to the sydes, porgh the grace of god. And .ij.
myle from *Ebron* is the graue of loth pat was *Abrahames* 28
broper [sone]. And a lytill fro *Ebron* is the mount of
Mambre, of the which the valeye taketh his name, And
pere is a tree of Oke pat the *Sarazines* clepen *DIRPE*
pat is of *Abrahames* tyme, the whiche men clepen the 32
drye tree. And þei seye pat it hath ben pere sithe the
begynnyng of the world & was sumtyme grene & bare
leues vnto the tyme pat oure lord dyede on the cros
And þanne it dryede & so diden all the trees pat weren 36

- panne in the world [or elles þai failed in þaire hertes and become holle within, of whilk þer er many ȝit standand in diuerse placez of the world](¹) And summe seyn be here
- 4 prophecyes þat a lord, a Prince of the west syde of the world schall wynnen the lond of promyscioun þat is the holy lond with helpe of cristene men & he schall do synge a masse vndir þat drye tree & þan the tree schall wexen grene &
- 8 bere bothe fruyt & leues And þorgh þat myracle manye Sarazines & Iewes schuþ ben turned to cristene feyth. And þerfore þei don gret worschipe þereto & kepen it full besyly. And all be it so þat it be drye natheles ȝit he
- 12 bereth gret vertue for certeynly he þat hath a litill þere of vpon him it heleth him of the fallynge euyþ, And his hors schuþ not ben afoundred & manye oþer vertues
- , it hath, Wherefore men ¹holden it full precyous. From [fol. 32 a]
- 16 Ebron men gon to Bethlem in half a day, for it is but .v. myle & it is full fayre weye be pleynes & wodes full delectable. Bethleem is a lityll cytee long & narwe & wel walled & in eche syde enclosed with gode dyches
- 20 And it was wont to ben cleped Efrata, as holy wrytt seyth: *ECCE AUDIUMUS EUM IN EFFRATA*, þat is to seye: lo wee herde him in efrata. And toward the est ende of the cytee is a full fair chirche and a graciouslye & it
- 24 hath many toures, pynacles & corneres full stronge & curiously made And within þat chirche ben .xliiij. pyleres of marblo grete & faire. And betwene the cytee & the chirche is the feld Floridous, þat is to seyne, the
- 28 feld florissched. For als moche as a faire mayden was blamed with wrong & schlaundred þat sche hadde don fornyacioun, For whiche cause sche was demed to the deth & to be brent in þat place, to the whiche sche was
- 32 ladd. And as the fyre began to brenne aboute hire sche made hire preyeres to oure lord þat as wissely as sche was not gylty of þat synne þat he wolde helpe hire & make it to be knowen to all men of his mercyfull grace.
- 36 And whan sche hadde þus seyð sche entred in to the

At the re-
conquest of
the Holy
Land, that
tree will
wax green.

Virtues of
its wood.

Bethlehem.

Campus
floridus.
The innocent
maiden
saved from
fire.

(¹), Omitted through homeiotele. Restored partly from Eg.

The glowing
twigs are
turned to
red rose
bushes, the
others to
white.

[fol. 32 b]

Cave of the
Nativity.

Names of
the Three
Kings.

Charnel
of the
Innocents.

Shrine of St.
Jerome.

[2 fol. 33 a]

Spots of
Our Lady's
milk on red
marble.

fuyr And anon was the fuyre quenched t oute. And the
brondes þat weren brennyng becomen red roseres And
the brondes þat weren not kyndled nor tend becomen
white roseres full of roses. And þeise ¹weren the first 4
Roseres t Roses bothe white t rede, þat euere ony man
saugh. And þus was þis mayden saued be the grace of
god And þerfore is þat feld clept the feld of god florysscht,
for it was full of roses. Also besyde the queer of the 8
chirche at the right syde as men comen downward .xvj.
greces is the place where oure lord was born, þat is full
wel dyght of marble t full richely peynted with gold
syluer azure t oper coloures. And .iiij. paas besyde 12
is the crybbe of the ox t the asse. And besyde þat is
the place where the sterre fell þat ladde the .iiij. kynges
Iaspar Melchior t Balthazar, But men of Grece clepen
hem þus: Galgalath Malgalath t Saraphie, And the Iewes 16
clepen [hem] in this manere in Ebrew: APPELIUS AMERRIUS
t DAMASUS. Theise .iiij. kynges offreden to oure lord gold
ensence t myrre And þei metten to gedre þorgh myracle of
god, For þei metten to gedre in a cytee in ynde þat men 20
clepen Cassak þat is .liij. iourneyes fro Bethleem. And
þei weren at Bethleem the .xiiij. day And þat was the
.iiij. day after þat þei hadden seyn the sterre whan þei
metten in þat cytee, And þus þei weren in .ix. dayes 24
fro þat cytee at Bethleem t þat was gret myracle. Also
vnder the cloystre of the chirche be .xviij. degrees at the
right syde is the charnell of the Innocentes where here
bones lyzn And before the place where oure lord was 28
born is the tombe of seynt ²Ierome þat was a preest t a
Cardynall þat translatede the bible t the psaltere from
Ebrew in to latyn And withoute the mynstre is the
chayere þat he satt in whan he translated it. And faste 32
besyde þat chirche a .lx. fedme is a chirche of seynt
Nicholas where oure lady rested hire after sche was
lyghted of oure lord And for as meche as sche had to
meche mylk in hire pappes þat greued hire, sche mylked 36
hem on the rede stones of marble so þat the traces may

- 3it ben sene in the stones aH w[h]yte.⁽¹⁾ And 3ee schuH
 vnderstonde pat aH pat dwellen in Bethleem ben cristene
 men And pere ben faire vynes aboute the cytee t gret
 4 plentee of wyn pat the cristene men han don let make
 But the Sarazines ne tylen not no vynes ne pei The
Saracens.
drink no
wine.
 drynken no wyn. For here bokes of here lawe pat
 Makomete betoke hem, whiche pei clepen here ALKARON
 8 t summe clepen it MESAPH t in anoþer langage it is
 cleped HARME And the same boke forbedeth hem to
 drinke wyn, For in pat boke Machomete cursed aH po
 pat drynken wyn t alle hem pat sellen it. For summen
 12 seye pat he slough ones an heremyte in his dronkeness
 pat he loued ful wel And perfore he cursed wyn t hem
 pat drynken it. But his curs be turned in to his owne
 hed as holy writt seith: ET IN VERTICEM IPSIUS INIQUITAS
 16 EIUS DESCENDET, pat is for to seye: his wykkedness
 schall turne t falle in his owne heed. ¹ And also the [fol. 33 b]
 Sarazines bryngen forth no pigges nor pei eten no swynes
 flessch, for pei seye it is brother to man t it was forboden They eat
no pork.
 20 be the olde lawe t pei holde[n]⁽²⁾ hem alle acursed pat eten
 pereof. Also in the lond of Palestyne t in the lond of
 Egypt pei eten but lytill or non of flessch of veel or of Beef and
veal are
scarce.
 beef but he be so old pat he may nomore trauayle for
 24 elde, for it is forbode And for because pei hauen but
 fewe of hem, perfore pei norissche hem for to ere here
 londes. In this cytee of Bethleem was Dauid the kyng King David.
 born And he hadde .lx. wyfes t the firste wyf highte
 28 Michol And also he hadde .ccc. lemmannes. And fro
 Bethleem vnto Ierusalem nys but .ij. myle And in the
 weye to Ierusalem half a myle fro Bethleem is a chirche
 where the aungel seyde to the schepperdes of the birthe
 32 of crist. And in pat weye is the tombe of RacheH pat Rachel's
tomb.
 was Iosephes moder the patriarke. And sche dyede anon
 after pat sche was delyuered of hire sone Beniamyn t
 pere sche was buried of Iacob hire husbonde, And he

⁽¹⁾ wlyte, MS.⁽²⁾ holdem C.

The star of Bethlehem. leet setten .xij. grete stones on hire in tokene þat sche had born .xij. children. In þat same weye half myle fro Ierusalem appered the sterre to the .iiij. kynges, In þat weye also ben manye chirches of cristene men be the 4 whiche men gon towards the cytee of Ierusalem.

Ch. XI. OF THE PILGRIMAGES IN IERUSALEM & OF THE HOLY PLACES þERABOWTE.

Position of Jerusalem.

[fol. 34 a]

Her names.

Syria.

Maritime plain.

Distances from other cities.

St. Chariton.

AFTER for to speke of Ierusalem the holy cytee 3ee schuff vndirstonde þat it stont full faire betwene 8 hilles & ¹pere ben no ryueres ne welles but water cometh be condyte from Ebron. And 3ee schuff vnderstonde þat Ierusalem of olde tyme vnto the tyme of Melchisedech was cleped Iebus, And after it was clept Salem vnto the tyme of kyng David þat putte theise .ij. names togidere & 12 cleped it Iebusalem And after þat kyng Salomon cleped it Ierosolomye And after þat men cleped it Ierusalem & so it is cleped 3it. And aboute Ierusalem is the kyngdom of Surrye And pere besyde is the lond of Palestyne And 16 besyde it is Ascolone And besyde þat is the lond of Maritame. But Ierusalem is in the lond of Iudee, And it is clept Iude for þat Iudas Machabeus was kyng of þat contree And it marcheth Estward to the kyngdom 20 of Arabye, on the south syde to the lond of Egipt & on the west syde to the grete see, On the north syde toward the kyngdom of Surrye & to the see of Cypre. In Ierusalem was wont to be a Patriark & Erchebysschoppes 24 & Bisschoppes abouten in the contree. Abowten Ierusalem ben þeise cytees: Ebron at .vij. myle, Ierico at .v. myle, Bersabee at .viij. myle, Ascalon at .xviij. myle, Iaff at .xviij. myle, Ramatha at .iiij. myle And Bethleem at .ij. 28 myle. And a .ij. myle from Bethleem toward the south is the chirche of seynt karitot þat was Abbot pere For

l. 5, men, repeated in C.
l. 22, to, repeated in C.

- whom þei maden meche doel amonges the monkes whan
 he scholde dye & 3it þei ben in moornynge ¹ in the wise [1 fol. 34 b]
 þat þei maden here lamentacioun for him the firste tyme
 4 & it is full gret pytee to beholde. This contree & lond of
 Ierusalem hath ben in many dyuerse naciounes hondes
 And often perfore hath the contree suffred meche tribu-
 lacioun for the synne of the poeple þat duellen pere. For
 8 þat contree hath ben in the hondes of all nacyouns þat is to
 seyne of Iewes, of Chananees, Assiryenes, Perses, Medoynes,
 Macedoynes, of Grekes, Romaynes, of Cristenemen, of
 Sarrazines, Barbaryenes, Turkes, Tartaryenes & of manye
 12 othere dyuerse nacyouns. For god wole not þat it be longe
 in the hondes of traytours ne of synneres be þei cristene or
 othere And now haue the heþene men holden þat lond in
 here hondes .xl. 3ere & more, But þei schull not holde it
 16 longe 3if god wole. And 3ee schull vndirstonde þat whan
 men comen to Ierusalem here first pilgrymage is to the
 chirche of the holy Sepulchre where oure lord was buried
 þat is withoute the cytee on the north syde But it is now
 20 enclosed in with the toun wall. And pere is a full fair
 chirche all Rownd & open aboue & couered with leed
 And on the west syde is a fair tour & an high for belles
 strongly made And in the myddes of the chirche is a
 24 tabernacle as it were a lytyll hows made with a low lityll
 dore And þat tabernacle is made in manere of half a
 compas right curiously & richely made of gold & azure &
 opere riche coloures full nobelyche made And ² in the
 28 right syde of þat tabernacle is the sepulchre of oure lord
 And the tabernacle is .viij. fote long & .v. fote wyde & .xj.
 fote in heghte. And it is not longe sithe the sepulchre
 was all open þat men myghten kisse it & touche it. But
 32 for pilgrymes þat comen thider peyned hem to breke the
 ston in peces or in poudre perfore the Soudan hath do
 make a wall aboute the sepulchre þat noman may towche
 it. But in the left syde of the wall of the tabernacle is
 36 wel the heghte of a man is a gret ston to the quantytee of
 a mannes hed þat was of the holy sepulchre & þat ston

Many
nations have
ruled the
Holy Land.

No sinners
can hold it
long.

The Holy
Sepulchre.

The
Compass.
[2 fol. 35 a]

Why the
Sepulchre
was fenced
in.

The miracle
of the Light-
ing of the
lamp.

Golgotha,
blood-marks
on the white
rock.

[1 fol. 35 b]

The tombs
of the first
Crusaders.
The place
of the
Crucifixion.

The age of
Our Lord;
conflicting
statements
reconciled.

kissen the pilgrymes þat comen pider. In þat tabernacle
ben no wyndowes but it is aȝ made light with lampes þat
hangen before the sepulcre And þere is a lampe þat
hongeth before the Sepulcre þat brenneth light & on the 4
gode Fryday it goth out be himself [and on þe Pasch day
it lightez agayne by it self]⁽¹⁾ at þat hour þat oure lord roos
fro deth to lyue. Also with in the chirche at the right
syde besyde the queer of the chirche is the mount of 8
Caluarye where oure lord was don on the cros And it is
a roche of white colour and a lytiȝ medled with red
And the cros was set in a morteyns in the same roche & on
þat roche dropped the woundes of oure lord whan he was 12
pyned on the cross & þat is cleped Galgatha, And men
gon vp to þat Golgatha be degrees. And in the place of
þat morteyns was Adames hed founden after Noes flode in
tokene þat the synnes of Adam scholde ben ¹bought in þat 16
same place And vpon þat roche made Abraham sacrificse
to oure lord. And þere is an awtere And before þat
awtier lyzn Godefray de Boleyne & Bawdewyn & opere
cristene kynges of Ierusalem. And þere nyȝ where oure 20
lord was crucyfyed is this writen in Greew: OTHEOS
BASILION YSMON PROSIONAS ERGASA SOTHÍAS EMESOTIS GYS.
þat is to seyne in latyn: HIC DEUS NOSTER REX
ANTE SECUA OPERATUS EST SALUTEM IN MEDIO TERRE. 24
þat is to seye: this god oure kyng before the worldes
hath wrought hele in myddes of the erthe. And also on
þat roche where the cros was sett is writen within the
roche þeise wordes: CYOS MYST YS BASIS TOUPISTEOS THEY 28
THESMORY, þat is to seyne in latyn: QUOD VIDES EST
FUNDAMENTUM TOCIUS FIDEI MUNDI HUIUS, þat is to seye:
þat þou seest is ground of aȝ the world & of this feyth.
And 3ee schult vndirstonde þat whan oure lord was don 32
vpon the cros he was .xxxij. 3er & .iiij. monethes of
elde And the prophecy of Dauid seyth þus: QUAD-
RAGINTA ANNIS PROXIMUS FUI GENERACIONI HUIC, þat
is to seye: Forty 3eer was I neighbore to this kynrede, 36

(1) Eg. 1982.

- And þus scholde it seme þat the propheeyes ne were not
 trewe, But þei ben bothe trewe, For in old tyme men
 maden o 3eer of .x. monethes, of the whiche March was
 4 the firste & Decembre was the laste, But Gayus þat was
 Emperour of Rome putte þeise .ij. monethes þere to :
 Janyuer & Feuerer & ordeyned the 3eer of .xij. monethes,
 1 þat is to seye .ccclxv. dayes withoute lepe 3eer after the [1 fol. 36 a]
 8 propre cours of the sonne. And þefore after cowntynge
 of .x. monethes of the 3eer he dyede in the .xl. 3eer, as
 the prophete seyde & after the 3eer of .xij. monethes he
 was of age .xxxij. 3eer & .ij. monethes. Also within the
 12 mount of Caluarie on the right side is an awtere where
 the piler ly3th þat oure lord Ihesu was bounden to whan
 he was scourged And þere besyde .iiij. fote ben .iiij.
 pileres of ston þat allweys droppen water & summen seyn
 16 þat þei wepen for oure lordes deth. And nygh þat awtier
 is a place vnder erthe .xliij. degrees of depnesse where the
 holy croys was founden be the wytt of seynte Elyne vnder
 a roche where the Iewes had hidde it And þat was the
 20 verray croys assayed For þei founden .ij. crosses, on
 of oure lord & .ij. of the .ij. thefes And seynte Elyne
 preued hem on a ded body þat aros from deth to lyue
 whan þat it was leyd on it þat oure lord dyed on. And
 24 þereby in the wa3 is the place where the .iiij. nayles of
 oure lord weren hidd, For he had .ij. in his hondes &
 .ij. in his feet And of on of þeise the Emperour of Costan-
 tynople made a bryd3t to his hors to bere him in bataylle
 28 & þorgh vertue þereof he ouercam his enemyes And wan
 all the lond of Asye the lesse þat is to seye Turkye,
 Ermonye the lasse & the more And from Surrye to
 Ierusalem, From Arabye to Persie, from Mesopotayme
 32 to the kyngdom of Halaptee, From Egypt the highe & the
 lowe & all the opere kyngdomes vnto 2 the depe of Ethiope
 & in to ynde the lesse þat panne was cristene. And þere
 was in þat tyme many gode holy men & holy heremytes of
 36 whom the book of fadres lyfes speketh & þei ben now in
 paynemes & sarazines hondes, But whan god all myghty

Thirty-three
is equal to
forty.

Julian
calendar.

[1 fol. 36 a]

The weeping
pillars.

The True
Cross found
by St.
Helena ;

it revives a
dead body.

Con-
stantine's
victory
through the
nails of the
True Cross.

[2 fol. 36 b]

The coun-
tries lost to
Christianity
shall be
recovered.

The Com-
pass marks
the centre of
the world.

The Resur-
rection.

The steps
leading up
to Calvary.

[1 fol. 37 a]

The Indian
priests con-
secrate the
Host in the
way of the
primitive
Church.

The weak
spot in the
fortifica-
tions of
Jerusalem.

wole right als the londes weren lost þorgh synne of
cristene men, so schuþ þei ben wonnen azen be cristen
men þorgh help of god. And in myddes of þat chirche is a
compas in the whiche Ioseph of Aramathie leyde the body 4
of oure lord whan he had taken him down of the croys t þere
he wassched the woundes of oure lord And þat compas
seye men is the myddes of the world. And in the chirche
of the sepulchre on the north syde is the place where oure 8
lord was put in prisoun, For he was in prisoun in many
places. And þer is a partye of the cheyne þat he was
bounden with And þere he appered first to Marie Magda-
leyne whan he was rysen t sche wende þat he had ben 12
a gardener. In the chirche of seynt Sepulcre was wont
to ben Chanouns of the ordre of seynt Augustyn t hadden
a Priour but the Patriark was here souereyn. And with-
oute the dores of the chirche on the right syde as men 16
gon vpward .xviij. greces seyde oure lord to his moder :
MULIER ECCE FILIUS TUUS, þat is to seye : Womman lo
thi sone, And after þat he seyde to John his disciple :
ECCE MATER TUA, þat is to seyne : lo behold thi moder 20
And þeise wordes he seyde on the cros. And on þeise
greces wente oure lord ¹whan he bare the cros on his
schulder And vnder this grees is a chapeþ t in þat
chapeþ syngen prestes yndyenes þat is to seye prestes of 24
yude noght after oure lawe but after here t aþ wey þei
maken here sacrement of the awtier [of breed] ⁽¹⁾ seyenge
PATER NOSTER t opere preyeres perewith, With the whiche
preyeres þei seye the wordes þat the sacrement is made of 28
For þei ne knowe not the Addiciouns þat many popes han
made, but þei synge with gode deuocioun. And þere nere
is the place where þat oure lord rested him whan he was
wery for berynge of the cros. And 3ee schuþ vnder- 32
stonde þat before the chirche of the Sepulcre is the cytee
more feble þan in any othere partie for the grete playn
þat is betwene the chirche t the citee. And toward the
Est syde withoute the walles of the cytee is the vale of 36

(¹) Eg.

Iosaphath þat toucheth to the walles as pough it were
 a large dyche, And abouen þat vale of Iosaphath, out of the
 cytee, is the chirche of Seynt Steuene where he was
 4 stoned to deth And þere beside is the gildene ȝate þat
 may not ben opened, be the whiche ȝate oure lord entrede
 on PALMESONDAY vpon an asse & the ȝate opened aȝenst
 him whan he wolde go vnto the temple And ȝit apperen
 8 the steppes of the asses feet in .iiij. places of the degrees
 þat ben of full harde ston. And before the chirche of
 seynt Sepulchre toward the south a .cc. paas is the gret
 hospitaʒ of seynt Iohn of the whiche the Hospitaleres
 12 hadd¹ here foundacioun And withinne the palays of the
 sekemen of þat hospitaʒ ben^{xx} .viij. pileres of ston And
 in the walles of the hows withoute the nombre aboueseyd
 þere ben^{ti} .liiij. pileres þat beren vp the hows And fro þat
 16 hospitaʒ to go toward the Est is a full fayr chirche þat
 is clept nostre Dame la graund And þan is þere another
 chirche right nygh þat is clept nostre Dame de latyne.
 And þere weren Marie Cleophee & Marie Magdaleyne
 20 & teren here heer whan oure lord was peyned in the
 cros.

St. Stephen's
Church.
The Golden
Gate.

The marks
of the ass's
feet.

St. John's
Hospital.
[1 fol. 37 b]

Notre-Dame
la Grande
and Notre-
Dame latine.

OF THE TEMPLE OF OURE LORD; OF THE
 CRUELTEE OF KYNG HEROD; OF THE
 MOUNT SYON; OF PROBatica PISCINA,
 AND OF NATATORIUM SYLOE.

Ch. XII.

AND fro the chirche of the Sepulchre toward the Est
 at^{xx} .viij. paas is *TEMPLUM DOMINI*. It is right a
 24 feir hows & it is all round & high & c[u]uered with leed
 & it is wel paved with white marble, But the sarazines
 wole not suffre no cristene man ne Iewes to come þerein,
 For þei seyn þat none so foule synfull men scholde not
 28 come in so holy place. But I cam in þere & in othere
 places þere I wolde for I hadde *lettres* of the Soudan

The Temple
of the Lord.

I was privi-
leged to
enter by the
Soudan's
Great Seal.

with his grete seel & comounly oper men han but his
 signett. In the whiche lettres he commanded of his
 specyall grace to all his subgettes to lete me seen all the
 places & to enforme me pleyndly all the mysteries of euery 4
 place & to condyte me fro cytee to cytee 3if it were nede &
 [1 fol. 38 a]• buxomly to resceyue me & my companye¹ & for to obeye to
 all my requestes resonable 3if þei weren not gretly a3en
 the RyaH power & dignytee of the Soudan or of his lawe. 8
 Ordinary people only obtain his
 signet,
 And to opere þat asken him grace, suche as han serued
 him he ne 3eueth not but his signett the whiche þei make
 to be born before hem hangynge on a spere. And the
 to which the
 greatest
 reverence is
 shown.
 folk of the contree don gret worschipe & reuerence to his 12
 signett or his seel & knelen þereto as lowly as wee don to
 CORPUS DOMINI And 3it men don full grettere reuerence
 to his lettres, For the AdmyraH & alle opere lordes þat
 þei ben schewed to, before or þei resceyue hem þei knelen 16
 down & þan þei take hem & putten hem on here hedes
 & after þei kissen hem & þan þei reden hem knelynge
 with gret reuerence & þan þei offren hem to do all þat the
 berere asketh. And in this templum domini weren 20
 somtyme Chanouns Reguleres & þei hadden an Abbot to
 whom þei weren obedient. And in this temple was
 Charle-
 magne here
 received the
 preputium,
 which he
 brought to
 Paris,
 Poitiers and
 Chartres.
 Destruction
 of the
 Temple of
 Solomon.
 Charle-
 magne here
 received the
 preputium,
 which he
 brought to
 Paris,
 Poitiers and
 Chartres.
 Destruction
 of the
 Temple of
 Solomon.
 And after þat the aungeH broughte him the
 prepuce of oure lord Ihesu crist of his Circumcisioun And 24
 after kyng Charles leet bryngen it to Parys in to his
 chapeH And after þat he leet brynge it to Peyteres &
 after þat to Chartres. And 3ee schuH vnderstonde þat
 this is not the temple þat Salomon made, for þat temple 28
 dured not but .mc & ij. 3eer, For Tytus Vaspasianes
 sone Emperour of Rome had leyd sege aboute Ierusalem
 for to discomfyte the Iewes for þei putten oure lord to
 [2 fol. 38 b] dethe, 2 withouten leue of the Emperour And whan he 32
 hadde wonnen the cytee he brente the temple & beet it
 down & all the cytee & toke the Iewes, & dide hem to
 dethe .xj.cm. & the othere he putte in prisoun & solde hem

- to seruage .xxx. for o peny, for þei seyde þei boughte
 Ihesu for .xxx. penyes And he made of hem better cheep
 Whan he 3af .xxx. for o peny. And after þat tyme
 4 IULIANUS APOSTATA þat was Emperour 3af leue to the
 Iewes to make the temple of Ierusalem for he hated
 cristene men. And 3it he was cristned but he forsoke
 his lawe & becam a renegade And whan the Iewes hadden
 8 made the temple com an erthequakeng & cast it down as
 god wolde & destroyed aH þat þei had made. And after
 þat Adryan þat was Emperour of Rome & of the lynage
 of Troye made Ierusalem agen & the temple in the same
 12 manere as Salomon made it And he wolde not suffre no
 Iewes to dweH þere, but only cristene men, For aHþough
 it were so þat he were not cristned 3it he louede cristene
 men more þan any other nacioun saf his owne. This
 16 Emperour leet enclose the chirche of seynt Sepulcre &
 walle it within the cytee, þat before was withoute the
 cytee long tyme befor And he wolde haue chaunged the
 name of Ierusalem & haue cleped it Elya But þat name
 20 lasted not longe. Also 3ee schuH vndirstonde þat the
 sarazines don moche reuerence to þat temple & þei seyn
 þat that place is right holy And whan þei gon ¹ in þei
 gon barefote & knelen many tymes And whanne my
 24 felowes & I seygh þat whan wee comen in wee diden of
 oure schoon & camen in barefote & þoughten þat wee
 scholden don as moche worschipe & reuerence þereto as
 any of the mysbeleeuynge men scholde & als gret con-
 28 punctioun in herte to haue. This temple is .lxiiij. cubytes
 of wydeness & als manye in lengthe And of heghite it is
^{xx}
 .vj. cubites And it is withjnnne aH aboute made with
 pyleres of marble & in the myddel place of the temple
 32 ben many high stages of .xiiij. degrees of heghite made
 with gode pylers aH aboute. And this place the Iewes
 callen SANCTA SANCTORUM þat is to seye holy of halewes
 And in þat place cometh noman saf only here prelate
 36 þat maketh here sacrifice And the folk stonden aH

Thirty Jews
for a penny.
Under
Julian the
Apostate,
the Temple
was re-built
and de-
stroyed
again.

Adrian pro-
tected the
Christians,

and called
Jerusalem
Elya
Capitolina.

The
Saracens
reuerence
the Temple.
[1 fol. 89 a]

Its
dimensions.

The Holy of
Holies.

The dried-up
well.

Moriah or
Bethel.

[¹ fol. 39v]

Contents of
the ark.

The box
of jasper.

Signs of the
Zodiac.

Jacob's
ladder.

aboute in diuerse stages after þei ben of dignytee or of
worschipe so þat þei aȝ may see the sacrifice. And in
þat temple ben .iiij. entrees & the ȝates ben of cypress wel
made & curiously digȝt And within the Est ȝate oure
lord seyde: here is Ierusalem. And in the north syde of 4
þat temple within the ȝate þere is a well but it renneth
nogȝt of the whiche holy writt speketh of & seyȝh: VIDI
AQUAM EGREDIENTEM DE TEMPLO, þat is to seyne: I saugh
water come out of the temple. And on þat other syde of 8
the temple þere is a roche þat men clepen Moriach, but
after it was clept Bethel where the Arke of god with
relykes of Iewes weren wont to ben put. þat¹ arke
or hucche with the Relikes Tytus ledde with hym to 12
Rome whan he had scomfyted aȝ the Iewes. In þat
arke weren the .x. commandementes & of Aarones ȝerde &
of Moyses ȝerde with the whiche he made the rede see
departen as it had ben a waȝ on the riȝt syde & on the 16
left syde, while þat the peple of Israel passeden the see
drye foot. And with þat ȝerde he smoot the Roche &
the water cam out of it & with þat ȝerde he dide manye
wondres. And þere in was a vessel of gold fuȝ of 20
MANNA & clothinges & honournementes & the tabernacle of
Aaron & a [table]⁽¹⁾ square of gold with .xij. precyous stones
And a boyst of Iasper grene with .iiij. figures & .viij.
names of oure lord & .vij. candelstykes of gold & .xij. 24
pottes of gold & .iiij. Censeres of gold & an Awtier of gold
& .iiij. lyouns of gold vpon the whiche þei bare Cherubyn
of gold .xij. spannes long and the Cercle of Swannes
of heuene with a tabernacle of gold & a table of syluer & 28
.ij. trompes of siluer & .vij. barly loues & aȝ the opere
relikes þat weren before the birthe of oure lord Ihesu crist.
And vpon þat roche was Iacob slepyng when he saugh
the aungeles gon vp & down by a ladder & he seyde: VERE 32
LOCUS ISTE SANCTUS EST & EGO IGNORABAM, þat is to seyne:
Forsothe this place is holy & I wiste it nogȝt. And

(¹) tabernacle, C.
l. 14, þat, repeated in C.

- pere an aunge℥ helde Iacob stille ⁊ turned his name ⁊
 cleped him Israel. And in þat same place Dauid saugh
 the Aunge℥ þat smot the folk with a swerd ⁊ put it vp
 4 blody in the schethe. ¹ And in þat same Roche was [¹ fol. 40 a]
 seynt Symeon whan he resceyued oure lord in to the
 temple. And in this roche he sette him whan the Iewes
 wolde a stoned him ⁊ a sterre cam doun ⁊ ȝaf him
 8 light. And vpon þat Roche preched oure lord often
 tyme to the peple ⁊ out þat seyde temple oure lord drof
 out the byggeres ⁊ the selleres. And vpon þat roche
 oure lord sette him whan the Iewes wolde haue
 12 stoned him ⁊ the Roche cleef in two ⁊ in þat
 cleuyng was oure lord hidd And pere cam doun a sterre ⁊
 ȝaf light ⁊ serued him with claretee. And vpon þat roche
 satt oure lady ⁊ lerned hire sawtere And pere oure lord
 16 forȝaf the womman hire synnes þat was founden in
 avowtrie And pere was oure lord circumcyded And pere
 the aunge℥ schewede tydynges to zacharie of the birthe of
 seynt Baptyst his sone And pere offred first Melchisedech
 20 bred ⁊ wyn to oure lord in tokene of the sacrement þat
 was to comene And pere fe℥ Dauid preyeng to oure lord
 ⁊ to the Aunge℥ þat smot the peple þat he wolde haue
 mercy on him ⁊ on the peple ⁊ oure lord herde his preyere
 24 ⁊ perfore wolde he make the temple in þat place, but oure
 lord forbade him be an Aunge℥. for he had don tresoun
 whan he leet sle vrie the worthi knyght for to haue
 Bersabee his wyf And perfore a℥ the purueyance þat he
 28 hadde ordeyned to make the temple with he toke it
 Salomon his sone ⁊ he made it. And he preyed oure Solomon.
 lord þat a℥ þo þat preyeden to him in þat place with
 gode herte þat he wolde heren here preyere ⁊ graunten it
 32 hem ȝif þei asked it right ² fullyche And oure lord [² fol. 40 b]
 graunted him And perfore Salomon cleped þat temple the
 temple of consei℥ ⁊ of help of god. And withoute the
 ȝate of þat temple is an awtiere where Iewes weren wont
 36 to offren dowues ⁊ turtles. And betwene the temple ⁊
 þat awtier was zacharie slayn ⁊ vpon the pynacle of þat

The rock
shelters
Our Lord.

David not
allowed to
build the
Temple.

temple was oure lord brought for to ben tempted of the
 enemye the feend. And on the heghite of þat pynacle the
 Iewes setten seynt Iame ⁊ casted hym down to the erthe
 þat first was bisschopp of Ierusalem. And at the entree 4
 of þat temple toward the west is the ȝate þat is clept
 The Beautiful Gate. PORTA SPECIOSA. And nygh besyde þat temple vpon the
 right syde is a chirche couered with leed þat is clept
 Salomones scole And fro þat temple towards the south 8
 right nygh is the temple of Salomon þat is right fair ⁊
 wel pollisscht And in þat temple dueHe the knyghtes of
 The knights Templars. the temple þat weren wont to be elept TEMPLERES ⁊ þat
 was the fundacioun of here ordre so þat pere duelleden 12
 knyghtes ⁊ IN TEMPLO DOMINI Chanouns Reguleres.
 Fro þat temple to ward the Est a .xj. paas in the cornere
 The bath of Our Lord. of the cytee is the bath of oure lord And in þat bath was
 wont to come water fro paradys ⁊ ȝit it droppeth. And 16
 pere besyde is oure ladyes bed And faste by is the
 [tombe] of seynt Symeon. ⁊ withoute the cloystre of the
 temple toward the north is a full faire chirche of seynte
 Church of St. Anne. Anne oure ladyes moder And per¹ was oure lady. con- 20
 [1 fol. 41 a] ceyued And before þat chirche is a gret tree þat began to
 growe the same nyght. And vnder þat chirche in goenge
 down be .xxij. degrees lyth Ioachym oure ladyes fader in
 a faire tombe of ston And pere besyde lay somtyme seynt 24
 Anne his wif but seynt Helyne leet translate hire to
 Costantynople. And in þat chirche is a welle in manere
 Probatica Piscina. of a cisterne þat is clept PROBATICA PISCINA þat hath .v.
 entreez. Into þat welle Aungeles weren wont to come 28
 from heuene ⁊ bathen hem withinne ⁊ what man þat first
 bathed him after the mevyng of the water was made
 hool of what maner sykenes þat he hadde. And pere
 oure lord heled a man of the palasye þat lay .xxxviiij. ȝeer 32
 ⁊ oure lord seyde to him: TOLLE GRABATUM TUUM ⁊
 AMBULA, þat is to seye: Take thi bed ⁊ go. And pere
 besyde was Pilates hows And faste by is kyng Heroudes
 The houses of Pilate and Herod. hows þat leet sle the Innocentes. This heroude was ouer 36
 1. 18, temple of seynt Symeon, C,

- moche cursed & cruell. for first he leet sle his wif *pat* he
 louede right weH & for the passynge loue *pat* he hadde to
 hire whan he saugh hire ded he feH in a rage & oute of his
 4 wytt a gret while & sithen he cam azen to his wytt & after
 he leet sle his .ij. sones *pat* he hadde of *pat* wyf. And after
pat he leet sle another of his wyfes & a sone *pat* he hadde
 with hire And after *pat* he let sle his owne moder & he
 8 wolde haue slayn his broper also, but he dyede sodeynly.
 And after *pat*. he dide aH the harm *pat* he cowde or
 myghte And after he feH in to sekness & whan he felte
 1 *pat* he scholde dye he sente after his suster & after aH [1 fol. 41 b]

Herod's
cruelty.

12 the lordes of his lond & whan *pei* were comen he leet
 commande hem to prisoun & *pan* he seyde to his suster
 he wiste wel *pat* men of the contree wolde make no sorwe
 for his deth & perfore he made his suster. swere *pat* sche

His death.

16 scholde lete smyte of aH the hedes of the lordes whan he
 were ded & *pan* scholde aH the lond make sorwe for his
 deth & eH nought & *pus* he made his testament. but his
 suster fulfilled not his wiH For als sone as he was ded
 20 sche delyuered aH the lordes out of prisoun & lete hem
 gon eche lord to his owne [hous] & tolde hem aH the
 purpos of hire brothers ordynance & so was this cursede
 kyng neuer made sorwe fore as he supposed for to haue
 24 ben. And *3ee* schuH vnderstonde *pat* in *pat* tyme *pere*
 weren .iiij. heroudes of gret name & loos for here crueltee.

This heroude of which I haue spoken offe was HEROUDE
 ASCOLONITE And he *pat* leet beheden seynt Iohn the
 28 Baptist was HEROUDE ANTYPAS And he *pat* leet smyte of

The three
Herods:
Ascalonite,
Antipas,
Agrippa.

seynt Iames hed was HEROUDE AGRIPPA & he putte
 seynt Peter in prisoun. Also furthermore in the cytee
 is the chirche of seynt Sauyours & *pere* is the left Arm of
 32 Iohn Grisostom & the more partye of the hed of seynt
 Steuene. And on *pat* oper syde in the strete toward the
 south as men gon to mount Syon is a chirche of seynt
 Iames where he was beheded. And fro *pat* chirche a

St. Saviour's
Church.

St. James's.

xx
 36 .vj. paas is the mount Syon & *pere* is ²a faire chirche of
 oure lady where sche dwelled & *pere* shee dyed And *pere*

Mount Sion.
[2 fol. 42 a]

The stone
of the
Sepulchre.

House of
Annah.

The Table of
the Last
Supper.

The Washing
of the Feet.

[1 fol. 42b]

Doubting
Thomas.

Pentecost.

was wont to ben an abbot of Chanouns reguleres, And
fro þens was sche born of the Apostles vnto the vale of
Iosaphath. And pere is the ston þat the AungeH
broughte to oure lady fro the mount of Synay + it is of 4
þat colour þat the roche is of seynt katelyne And pere
besyde is the ȝate where thorgh oure lady wente whan
sche was with childe whan sche wente to Bethleem.
Also [at] the entree of the mount syon is a chapeH + in 8
þat chapeH is the ston gret + large with the whiche the
sepulcre was couered with whan Ioseph of Aramathie had
put oure lord perejune. The whiche ston the .iij. Maries
sawen turnen vpward whan þei comen to the sepulcre the 12
day of his resurrexioun And pere founden an aungeH þat
tolde hem of oure lordes vprisynge fro deth to lyue.
And pere also is a ston in a waH besyde the ȝate of the
pyleer þat oure lord was scourged ate. And pere was 16
Annes hows þat was Bisshop of the Iewes in þat tyme
And pere was oure lord examyned in the nyghT +
scourged + smyten + vyleously entreted. And in þat
same place seynt Peter forsoke oure lord thries or the cok 20
creew. And pere is a party of the table þat he made his
souper onne whan he made his maundee with his discyples
whan he ȝaf hem his flesch + his blode in forme of bred +
wyn. And vnder þat chapeH .xxxij. degrees is the place 24
where oure lord wossch þis discyples fete And ȝit is the
vesseH where the water was And pere besyde þat same
vesseH was seynt Steuene buried And pere is the autier
where oure lady herde the Aungeles synge messe And 28
pere appered first oure lord to his discyples after his
Resurrexioun the ȝates enclosed ¹and seyde to hem :
PAX VOBIS, þat is to seye : Pees to ȝou + on þat mount
appered crist to seynt Thomas the Apostle and bad him 32
assaye his woundes + þan beleueed he first + seyde :
DOMINUS MEUS + DEUS MEUS, þat is to seye : my lord +
my god. In the same chirche besyde the awteer weren
aH the Aposteles on Wytsonday when the holy gost 36
l. 8, þat, C.

- descended on hem in lykness of fuyr. And pere made
 oure lord his Pask with his disciples And pere slepte
 seynt Iohn the Euuangelist vpon the breest of oure lord
 4 Ihesu crist t saugh slepynge many heuenly priuytees. St. John the
Evangelist's
dream.
 Mount Syon is withinne the cytee t it is a lytiH
 hiere pan the oper syde of the cytee And the cytee
 is strongere on pat syde pan on pat other syde
 8 For at the foot of the mount Syon is a faire casteH t a
 strong pat the soudan leet make. In the mount Syon
 weren buried kyng David t kyng Salomon t many Graves of
Jewish
Kings.
 othere kynges Iewes of Ierusalem And pere is the place
 12 where the Iewes wolden han cast vp the body of oure lady
 whan the Apostles beren the body to be buried in the
 vale of Iosaphath And pere is the place where seynt Petir
 wepte fuH tenderly after pat he hadde forsaken oure lord.
 16 And a ston^{xx} cast fro pat chapeH is anoper chapeH where
 oure lord was jugged, for pat tyme was pere Cayphases Caiaphas'
house.
 hows. From pat chapeH to go toward the est at .vij. paas
 is a depe cave vnder the roche pat is clept the Galylee
 20 of ⁽¹⁾ oure lord where seynt Peter hidde him whan he had
 forsaken oure lord. Item betwene the mount syon t the
 temple Salomon is the place where oure lord reysed the
 mayden in hire faderes hows. Vnder the mount Syon
 24 toward the vale of Iosaphath is a welle pat is clept
 NATATORIUM SILOE t pere was oure lord wasshen after Pool of
Siloam,
[1 fol. 43 a]
 his bapteme And pere made ¹oure lord the blynde man
 to see And pere was yburyed ysaye the prophete. Also
 28 streght from Natatorie Syl^{oe} is an ymage of ston t of
 olde aunyen werk pat Absalon leet make And be cause
 pere of men clepen it the hond of Absalon. And faste
 by is git the tree of Eldre pat Iudas henge him self vpon Where Judas
hanged
himself.
 32 for dispeyr pat he hadde whan he solde and betrayed
 oure lord. And pere besyde was the synagoge where the The
Synagogue.
 bysschoppes of Iewes t the sarrazins camen togidere and
 helden here conseiH And pere caste Iudas the .xxx. pens
 36 before hem and seyde pat he hadde synned betrayenge

oure lord. And þere nygh was the hows of the Apostles
 Phēlipp + Iacob Alphe. And on þat oper syde of mount
 Syon toward the south beyonde the vale a stoness cast is
 Acheldamach þat is to seye the feld of blood þat was 4
 bought for the .xxx. pens þat oure lord was sold fore
 And in þat feld ben many tombes of cristene men for
 þere ben manye pilgrymes grauen. And þere ben many
 oratories as chapel + hermytages where heremytes weren 8
 wont to due. And toward the est an .c. pas is the
 charnell of the hospitall of seynt Iohn where men weren
 wont to putte the bones of dede men. Also fro Ierusalem
 toward the west is a fair chirche where the tree of the 12
 cros grew. And .ij. myle fro þens is a faire chirche
 where oure lady mette with Elizabeth whan þei weren
 bothe with childe + seynt Iohn stered in his modres
 wombe + made reuerence to his creatour þat he saugh 16
 not. And vnder the awtier of þat chirche is the place
 where seynt Iohn was born. And fro þat chirche is a
 myle to the castell of Emaux. And þere also oure lord
 schewed him to .ij. of his disciples after his resurrexioun. 20
 Also on þat oper syde .cc. pas fro Ierusalem is a chirche
 where was wont to be the caue of the lyoun And vnder
 þat chirche at .xxx. degrees of depness weren entered .xij
 m. martires in the tyme of kyng Cosdroe, þat the lyoun 24
 mette with in a nyght be the wille of god. Also fro
 Ierusalem .ij. myle is the mountjoye a full fair place + a
 delicious and þere lyth Samuel the prophete in a fair
 tombe. And men clepen it mountioye for it zeueth 28
 ioye to pilgrymes hertes because þat þere men seen first
 Ierusalem. Also betwene Ierusalem + the mount of
 Olyuete is the vale of Iosaphath vnder the walles of the
 cytee as I haue seyd before. And in the myddes of þat 32
 vale is a lyti ryuere þat men clepen TORRENS CEDRON.
 And abouen it ouerthwart lay a tre þat the cros was made
 offe þat men zeden ouer onne. And faste by it is a lity
 pytt in the erthe where the foot of the pilecr is 36

- entered And *pere* was oure lord first scourged, for he
 was scorged + vileyusly entreted in many places. Also
 in the myddel place of the vale of Iosaphath is the
 4 chirche of oure lady + it is of .xliiij. degrees vnder the
 erthe vnto the sepulchre of oure lady; And oure lady was
 of age whan sche dyed .lxxij. 3eer And beside the sepulcre
 of oure lady is an awtier where oure lord for3af seynt
 8 *Peter* aH his synnes + fro thens toward the west vnder an
 awtere is a welle *pat* cometh out of the flo3e of *paradys*.
 And wyteth wel *pat* *pat* chirche is fuH lowe in the erthe
 + *sum* is aH *withjnn*e the erthe, But I suppose wel *pat* it
 12 was not so founded, But for because *pat* *Ierusalem* hath
 often tyme *ben* destroyed + the walles abated + beten
 down + tombled into the vale And *pat* *pei* han *ben* so
 filled *azen* + the ground enhaunced, + for *pat* skyH is the
 16 chirche so lowe *within* the erthe + *nath*eles men seyn
pere comounly *pat* the erthe hath so *ben* clouen ¹syth the
 tyme *pat* oure lady was *pere* buried, And 3it men seyn
pere *pat* it wexeth + groweth euery day *withouten* dowte.
 20 In *pat* chirche were wont to *ben* monkes blake *pat*
 hadden hire abbot. And besyde *pat* chirche is a chapeH
 besyde the Roche *pat* hight Gethsemany + *pere* was oure
 lord kyssed of Iudas. And *pere* was he taken of the
 24 Iewes And *pere* laft oure lord his disciples whan he wente
 to preye before his passioun whan he preyed + scyde:
 PATER SI FIERI POTEST TRANSEAT A ME CALIX ISTE, *pat* is
 to seye: Fader 3if it may be do lete this chalys go fro
 28 me, And whan he *cam* *azen* to his disciples he fond hem
 slepyng3e. And in the Roche *withjnn*e the chapeH 3it
 apperen the fyngres of oure lordes hond whan he putte
 hem in the roche whan the Iewes wolden haue taken him.
 32 And fro thens a stones cast toward the south is another
 chapeH where oure lord swette droppes of blood. And
pere right nygh is the tombe of kyng Iosaphath of whom
 the vale bereth the name. This Iosaphath was kyng of
 36 *pat* contree + was conuerted by an heremyte *pat* was a
 worthi man + dide moche gode. And fro pens a bowe

Sepulchre
of Our Lady.

How the
church has
sunk into
the earth.

[1 fol. 44 a]

Gethsemane.

King Je-
hoshaphat.

The Mount
of Olives.

drawghit toward the south is the chirche where seynt
Iames + Zacharie the prophete weren buryed. And aboue
þat vale is the mount of Olyuete And it is cleped so for
the plentee of Olyues þat growen þere. þat mount is 4
more high þan the cytee of Ierusalem is And perfore may
men vpon þat mount see manye of the stretes of the cytee
And betwene þat mount + the cytee is not but the vale
of Iosaphath þat is not full large + fro þat mount steigh 8

Ascension
church.

[¹ fol. 44 b]

oure lord Ihesu crist to heuene vpon Ascencioun day
And ȝit þere scheweth the schapþ of his left foot in
the ston, And þere is a chirche where was wont to ¹ be
An Abbot + Chanouns reguleres. And a lytyl thens 12
.xxviij. pas is a chapeil + þerein is the ston on the whiche
oure lord sat whan he prechede the .viij. blessinges +
seyde þus : BEATI PAUPERES SPIRITU. And þere he taughte
his disciples the PATER NOSTER And wrot it with his 16
fynger in a ston. And þere nygh is a chirche of seynte
Marie Egipcyane + þere sche lyth in a tombe. And fro

Bethphage.

þens toward the Est a .iiij. bowe schote is Bethfagee to the
whiche oure lord sente seynt Peter + seynt Iames for to 20
seche the Asse vpon Palme sonday + rode vpon þat asse
to Ierusalem. And in comynge down fro the mount of

Bethany, St.
Julian.

Olyuete toward the est is a casteil þat is cleped Bethanye
And þere dwelte Symon leprous + þere herberwed oure 24
lord + after he was baptized of the apostles + was clept
Iulian + was made bisschoþþ, And this is the same Iulyan
þat men clepe to for gode herberghgag, for oure lord
herberwed with him in his hows. And in þat hous oure 28
lord forȝaf Marie Magdaleyne hire synnes, þere sche
wissch his feet with hire teres + wyped hem with hire
heer And þere serued seynt Martha oure lord ; þere oure lord

The raising
of Lazarus.

reysed lazarus fro deth to lyue þat was ded .iiij. dayes + stank 32
þat was brother to Marie Magdaleyne + to Martha ; And
þere duelte also Marie Cleophe. þat casteil is wel a myle
long fro Ierusalem. Also in comynge down fro the mount
of Olyuete is the place where oure lord wepte vpon Ieru- 36
salem. And þere besyde is the place where oure lady appe-

- red to seynt Thomas the Apostle after hire Assumpcioun
 + 3af him hire gyrdyH. And right nygh is the ston where
 oure lord often tyme sat vpon whan he prechede And Our Lady's
girdle.
- 4 vpon þat same he schaff sytte at the day of doom right as
 him self seyde. Also after the mount of Olyuete is the
 mount of Galilee, pere assembleden the Apostles whan
 Marie Magdaleyne cam ¹ + tolde hem of cristes vprisynge [¹ fol. 45 a]
- 8 And pere betwene the mount Olyuete + the mount Galilee
 is a chirche where the angel seyde to oure lady of hire deth.
 Also fro Bethanye to Ierico [er fyue myle. Ierico]⁽¹⁾ was Jericho,
Joshua.
- 12 is pere but a lityH village. þat citee tok Iosue be myracle
 of god + commandement of the Angel + destroyed it + cursed
 it + aH hem þat bygged it a3en. Of þat citee was zacheus the Zacchaens
in the
sycomore.
- 16 lord because he was so litiH, he myghite not seen him
 for the peple. And of þat cytee was Raab the comoun Rahab and
the spies.
- womman þat ascaped allone with hem of hire lynage +
 sche often tyme refressched + fed the messageres of Israel
- 20 + kepte hem from many grete periles of deth + þefore
 sche hadde gode reward as holy writt seyth: QUI ACCIPIT
 PROPHE TAM IN NOMINE MEO MERCEDEM PROPHETE ACCIPIET,
 þat is to seye: he þat taketh a prophete in my name; he
- 24 schaff take mede of the prophete. And so hadde sche, For
 sche prophcyed to the messageres seyenge: NOVI QUOD
 DOMINUS TRADET VOBIS TERRAM HANC, þat is to seye: I wot
 wel þat oure lord schal betake 3ou this lond, And so he
- 28 dide And after Salomon Naasones sone wedded hire +
 fro þat tyme was sche a worthi womman + serued god wel.
 Also fro Betanye gon men to flom Iordan by a moun-
 tayne + þorgh desert + it is nygh a day iorneye fro
- 32 Bethanye toward tife est to a gret hiH where oure lord
 fasted .xl. dayes. Vpon þat hiH the enemy of heH bare The Tempta-
tion of Our
Lord.
- oure lord + tempted him + seyde: DIC VT LAPIDES ISTI PANES
 FIANT, þat is to seye: sey þat theise stones be made lounes.
- 36 In þat place vpon the hiH was wont to ben a faire chirche,

⁽¹⁾ Missing in C.

The
Georgians.
[1 fol. 45 v]

but it is all destroyed so *pat pere* is now but an hermytage
pat a maner of cristene men holden *pat* ben cleped Geor-
 gyenes for seynt George conuerted hem. Vpon ¹*pat* hiȝ
 duelte Abraham a gret while + perfore men clepen it 4
 Abrahames gardyn And betwene the hiȝ + this gardyn
 renneth a lityȝ broke of water *pat* was wont to ben
 bytter, but be the blessing of helisee the prophete it
 becam swete + gode to drynke. And at the foot of this 8
 hiȝ toward the playn is a grete welle *pat* entreth into
 flom Iordan. Fro *pat* hiȝ to Ierico *pat* I spak of before
 is but a myle in goynge toward flom Iordan. Also as men
 gon to Ierico sat the blynde man cryenge: IHESU FILI 12
 DAVID MISERERE MEI, *pat* is to seye: Ihesu dauides sone
 haue mercy on me, + anon he hadde his sight. Also .ij.
 myle fro Ierico is flom Iordan + an half myle more nyȝ
 is A faire chirche of seynt Iohn the Baptist, where he 16
 baptised oure lord And pere besyde is the hous of Ieremye
 the prophete.

The blind
man cured.

CH. XIII. OF THE DEDE SEE, AND OF THE FLOM
 JORDAN; OF THE HED OF SEYNT JOHN THE
 BAPTIST, + OF THE VSAGES OF THE
 SAMARITANES.

The Dead
Sea.

Engeddi.

Balaam the
priest, son
of Beor or
Bosor.

Zoar.

AND fro Jerico a .iiij. myle is the dede see; Aboute
A pat see groweth moche Alom + of Alkatran. 20
 Betwene Jerico + *pat* see is the lond of Dengadde + pere
 was wont to growe the bawme, But men make drawe the
 braunches pereof + beren hem to ben graffed at Babyloyn, e
 And jit men clepen hem vynes of Gaddy. At a cost of *pat* 24
 see as men gon from Arabe is the mount of the Moabytes
 where pere is a cave *pat* men clepen karua. Vpon *pat*
 hiȝ ladde Balak the sone of Booz Balaam the prest for to
 curse the peple of Israel. *pat* dede see departeth the 28
 lond of [Iudee]⁽¹⁾ + of Arabye and *pat* see lasteth from
 Soara vnto Arabye. The water of *pat* see is full bytter

(¹) ynde, MS.

- † salt And 3iff the erthe were made moyst † weet *with*
pat water it wolde neuere bere fruyt. And the erthe
 † the lond chaungeþ often his colour And it casteth †
 4 out of the *water* a thing *pat men* clepen Aspalt Also gret Asphalt.
 peces as the gretness of an hors ¹ euery day † on aȝ sydes. [† fol. 46 a]
 And fro Ierusalem to *pat* see is .CC. furlonges; *pat* see is
 in lengthe fyue hundred and foure skore furlonges And
 8 in brede an hundred and fifty furlonges And it is clept Why called
 the dede see for it renneth nought, but is euere vnmeu- the Dead
 able. And nouthur *man* ne best ne nothing *pat* bereth Sea.
 lif in *him* ne may not dyen in *pat* see And *pat* hath ben Nothing can
 12 preued many tymes be *men* *pat* han disserued to ben dede die in it.
pat han ben cast þerjnne † left þerjnne .iiij. dayes or .iiij.
 † þei ne myghte neuer dye þerjnne for it resceyueth no
 thing *withjnne* *him* that bereth lif. And noman may
 16 drynken of the *water* for bytternesse, And 3if a *man* caste Iron floats
 jren þerein it wole flete abouen, And 3if *men* caste a fedre and feathers
 þerein it wole synke to the botme. And þeise ben sink in it.
 thinges aȝenst kynde. And also the cytees þere weren Those are
 20 lost because of synne [aȝenst kynde] And þere besyden things
 growen trees *pat* beren full faire apples † faire of colour against
 to beholde but whoso breketh *hem* or cutteth *hem* in two nature.
 he schall fynde *within* *hem* coles † cyndres jn tokene *pat* Apples of
 24 be wratthe of god the cytees † the lond weren brente Sodom.
 † sonken in to helle. Summen clepen *pat* see the lake
 dalfetidee, summe the flom of deueles † summe the flom
pat is euer stynkyng [for þe *water* þeroff es stynkand].⁽¹⁾
 28 And in to *pat* see sonken the .v. cytees be wratthe of god The five
pat is to seyne Sodom Gomorre Aldama Seboym † Segor doomed
 for the abhomyable synne of sodomye *pat* regned in cities.
hem. But Segor be the preyere of loth was saued † kept
 32 a gret while For it was sett vpon an hiȝ And 3it scheweth
perof *sum party* aboue the *water* † *men* may see the
 walles whan it is fayr weder † cleer. In *pat* cytee loth
 dwelte a lytyȝ while † þere was he made dronken of his

1. 3, †, to, cancelled C.

(1) Missing in C. Inserted from Eg.

doughtres & lay with hem & engendred of hem Moab
 & Amon And the cause whi his doughtres made him
 [1 fol. 46 b] dronken & for to ly by hem was this: because þei ¹sawgh
 no man aboute hem but only here fader And þerfore þei 4
 trowed þat god had destroyed all the world as he hadde
 don the cytees, as he had don before be Noeis flood,
 & þerfore þei wolde ly with here fader for to haue issue &
 for to replenyssche the world agen with peple to restore 8
 the world agen be hem, for þei trowed þat þer had ben no
 mo men in all the world. And ȝif here fader had not ben
 dronken he hadde not yleye with hem. And the hiȝh
 abouen SEGOR men cleped it þanne EDOM And after men 12
 cleped it SEYR And after ydumca. Also at the right syde
 Lot's wife. of þat dede see dwelleth ȝit the wif of loth in lykness of
 a salt ston for þat schee loked behynde hire whan the
 cytees sonken in to helle. This loth was Araāmes sone 16
 þat was brother to Abrahā, And Sarra Abrahames wif &
 Melcha Nachors wif weren sustren to the seyd loth.
 And the same sarra was of elde .iiij. ȝeer and .x. whan
 ysaac hire sone was goten on hire, And Abraham hadde 20
 another sone ysmael þat he gat vpon Agar his chambrere
 whan he was but .xiiij. ȝeer of elde. And whan ysaac
 his sone was .viij. dayes old Abraham his fader leet him
 Age of cir- ben circumcyded And ysmael with him þat was .xiiij. 24
 cumcision among Jews and Muham-
 madans. ȝeer old, wherfore the Iewes þat comen of ysaaces lyne
 ben circumcyded the .viij. day And the sarrazines þat
 comen of ysmael's lyne ben circumcyded whan þei ben
 The mouth of Jordan. .xiiij. ȝeer of age. And ȝee schuȝ vndirstonde þat within 28
 the dede see renneth the flom Iordan & pere it dyeth, for
 it renneth no furþermore And þat is to a place þat is a
 myle fro the chirche of seynt Iohn the Baptist toward
 the west, a lytiȝ benethe the place where þat cristene 32
 men bathen hem comounly. And a myle from flom
 Jabbok. Jordan is the ryuere of labocȝ, the whiche Iacob passed
 ouer whan he cam fro Mesopotayme. This flom Iordan
 [2 fol. 47 a] is no ²gret ryuere but it is plentefous of gode fissch And 36
 it cometh out of the hiȝh of lyban be .ij. welles þat ben

cleped Ior and Dan, and of þo .ij. welles hath it the
 name And it passeth be a lake þat is clept Maron and Merom.
 after it passeth by the see of Tyberye & passeth vnder the
 4 hilles of GELBOE. And þere is a fuþ faire vale bothe on
 þat o syde & on þat other of the same ryuere. And ⁽¹⁾
 gon the hilles of lyban aþ in lengthe vnto the desert of
 Pharan And þo hilles departen the kyngdom of surrye Lebanon
divides Syria
from
Phoenicia.
 8 and the contree of PHENESIE And vpon þo hilles growen
 trees of Cedre þat ben fuþ hye & þei beren longe apples &
 als grete as a mannes heued. And also this flom Iordan The course
of Jordan.
 departeþ the lond of Galilee & the lond of YDUMYE & the
 12 lond of BETRON. And þat renneth vnder ertþe a gret
 weye vnto a fayre playn & a gret þat is clept MELDAN
 in SARMOYZ þat is to seye feyre or markett in here
 langage be cause þat þere is often ^yferes in þat playn; And
 16 þere becometh the water gret & large. In þat playn is
 the tombe of Iob And in þat flom Iordan aboueseyd was
 oure lord baptized of seynt Iohn And the voys of god the
 fader was herd seyenge: HIC EST FILIUS MEVS DILECTVS
 20 & CETERA, þat is to seye: this is my beloued sone, in the
 which I am wel plesed, hereth hym. And the holy gost
 alyghþe vpon him in lykness of a coluer And so at his
 baptizynge was aþ the hool trynytee. And þorgh þat The Baptism
of Christ.
 24 flom passeden the children of Israel aþ drye feet And þei
 putten stones þere in the myddel place in tokene of the
 myracle þat the water withdrowgh him so. Also in þat
 flom Iordan NAAMAN of Syrie bathed him þat was fuþ The river
crossed dry-
foot.
 28 riche but he was meseth & þere anon he toke his hele.
 Abouten the flom Iordan ben manye churches where þat
 manye cristene men dwelleden And nygh þerto is the
 cytee of HAYLLA þat Iosue assayled & toke. ¹Also bezonde Naaman's
cure.
 32 the flom Iordan is the vale of Mambre & þat is a fuþ fair
 vale. Also [from]⁽²⁾ the hiþ þat I spak of before where
 oure lord fasted .xl. dayes, a .ij. myle long [towards]⁽³⁾
 Galilee is a fair hiþ & an high [where]⁽⁴⁾ the enemy the Temptation
of Our Lord.
 36 fend bare oure lord the thridde tyme to tempte him &

(1) men, in C. (2) vpon, C. (3) from, C. (4) when, C.

Krak, or
Montroyal.

Samuel's
birthplace
in Mount
Ephraim.

Shiloh.

[¹ fol. 48 a]

Sichem, or
Nablus.

Luz.

schewede him aH the regiouns of the world t seyde: HEC OMNIA TIBI DABO SI CADENS ADORAUERIS ME, þat is to seyne: AH this schaff I geue þe 3if þou falle t worschipe me. Also fro the dede see to gon estward out of the 4 marches of the holy lond þat is clept the lond of promysioun is a strong casteH and a fair in an hiff þat is clept CARAK EN SARMOYZ, þat is to seyne Ryally. þat casteH let make kyng Baldwyn þat was kyng of France whan he 8 had conquered þat lond t putte it into cristene mennes hondes for to kepe the contree; And for þat cause was it clept the Mownt riaH. And vnder it þere is a town þat hight SOBACH And þere aH abowte dwellen cristene men 12 vnder trybute. Fro þens gon men to NAZARETH of the whiche oure lord bereth the surname, And fro þens þere is .iij. iourneyes to Ierusalem t men gon be the prouynce of GALYLEE, be RAMATHA, be Sothym t be the high hiff 16 of EFFRAIM, where Elchana t ANNE the moder of SamueH the prophete dwelleden. þere was born this prophete And after his detH he was buryed at mountjoye as I haue seyd 3ou before. And þan gon men to Sylo where the 20 Arke of god with the relikes weren kept longo tyme vnder Ely the prophete; þere made the peple of Ebron sacrifice to oure lord t þei 3olden vp here avowes And þere spak god first to SAMUEH and schewed him the 24 mutacioun of ordre of presthode t the misterie of the sacrament And right nygh on the left syde ¹is GABAON t RAMA t BENIAMYN of the whiche holy writt speketh offe. And after men gon to Sychem sumtyme clept 28 Sychar t þat is in the prouynce of Samaritanes t þere is a fuH fair vale t a fructnouse t þere is a fair cytee t a gode þat men clepen Neople. And from þens is a iorneye to Ierusalem And þere is the welle where oure lord spak to 32 the womman of Samaritan And þer was wont to ben a chirche but it is beten down. Besyde þat welle kyng Roboas let make .iij. CALUEREN of gold t made hem to ben worschipt t put þat on at Dan t þat oper at BETHEL. 36 And a myle from SYCHAR is the cytee of Deluze And in

- þat cytee dwelte ABRAHAM a certeyn tyme. SYCHEM is a
 .x. myle fro Ierusalem & it is clept Neople, þat is for to
 seyne the newe cytee. And nygh besyde is the tombe of The Tomb
of Joseph.
 4 Ioseph the sone of Iacob þat gouerned Egypt, For the
 Iewes baren his bones from Egypt & buried hem þere,
 And pider gon the Iewes often tyme in pilgrimage with
 gret deuocioun. In þat cytee was Dyne Iacobes doughter
 8 rauysschit for whom hire brethieren slown many persones
 & diden many harmes to the cytee. And þere besyde is
 the hiß of GARASOUN where the Samaritanes maken here Mount
Gerizim.
 sacrificse; In þat hiß wolde Abraham haue sacrificed his
 12 sone ysaac. And þere besyde is the vale of DOTAYM & Dothan.
 þere is the cisterne where Ioseph was cast in of his
 breperen which þei solden & þat is a .ij. myle fro SYCHAR.
 From þens gon men to SAMARYE þat men clepen now Samaria, or
Sebaste.
 16 SEBAST And þat is the chief cytee of þat contree And it
 sytt betwene the hiß of ARGUES as Ierusalem doth. In
 that cytee was the sittynge of the .xij. tribes of Israel
 but the cytee is not now so gret as it was wont to be.
 20 þere was ¹buried seynt IOHN THE BAPTIST betwene .ij. The burial
of St. John
the Baptist.
[¹ fol. 48 v]
 prophetes; helyseus and ABDYAN, but he was beheded in
 the casteß of Macharyme besyde the dede see And after
 he was translated of his disciples & buried at SAMARIE
 24 And þere let IULIANUS APOSTATA dyggen him vp & let
 brennen his bones, for he was þat tyme Emperour, & let
 wyndwe the askes in the wynd; But the fynger þat St. John's
finger.
 schewed oure lord seyenge: ECCE AGNUS DEI, þat is to
 28 seyne: lo the lomb of god, þat nolde neuere brenne but
 is aß hol, þat fynger leet seynte Tecele the holy virgyne
 be born in to the hiß of Sebast & þere maken men gret
 feste. In þat place was wont to ben a fair chirche &
 32 many opere þere weren but þei ben aß beten down. þere
 was wont to ben the heed of seynt IOHN BAPTIST enclosed
 in the waß, but the Emperour THEODOSIE let drawe it
 out & fond it wrapped in a litiß cloth aß blody And
 36 so he leet it to be born to COSTANTYNOPLE, And
 þit at Costantynoble is the hynder partye of the heed.

St. John's
head partly
in Con-
stantinople,
partly in
Rome.
Julian the
Apostate
had it
burned.

The charger
is at Genon.

Which St.
John's head
is at
Amiens?

[1 fol. 49 a]

Well of Job.

The
Samaritan
sect.

Their creel
and sacred
books.

Their
clothing.

And the forpartie of the heed til vnder the chyn is at Rome in the chirche of seynt SILUESTRE, where ben Nonnes of an hundred ordres + it is ȝit aȝ broyllly as pough it were half brent, For the Emperour IULIANUS 4 aboueseyd of his cursedness + malice let brennen þat partie with the oper bones + ȝit it scheweth. And this thing hath ben preued bothe be Popes + by Emperours. And the jowes benethe þat holden to the chyn + a partie 8 of the assches + the plateres þat the hed was leyd in whan it was smyten of is at GENE, And the Geneweyes maken of it gret feste, And so don the Sarazynes also. And summen seyn þat the heed of seynt Ioħn is at AMYAS in 12 Picardye And oper men seyn þat it is the heed of seynt Ioħn the bysschop; I wot nere, but god knoweth. 1 But in what wyse þat men worschipe it the blessed seynt Ioħn holt him apayd. Fro this cytee of SEBAST vnto 16 IERUSALEM is .xij. myle And betwene the hilles of þat contree þere is a welle þat .iiij. sithes in the ȝeer chaungeth his colour, somtyme grene somtyme reed somtyme cleer + somtyme trouble, And men clepen þat welle 20 IOB And the folk of þat contree þat men clepen SAMARITANES weren conuerted + baptized by the Apostles, but þei holden not wel here doctryne, And aȝ weys þei holden lawes by hem self, varyenge from cristene men, 24 from Sarrazines, Iewes + paynemes. + the samaritanes leeven wel in o god And þei seyn wel þat þer is but only o god þat aȝ formed + aȝ schaft deme And þei holden the bible after the lettre And þei vsen the psawtere 28 as the Iewes don And þei seyn þat þei ben the right sones of god, And among aȝ oper folk þei seyn þat þei ben best beloued of god, And þat to hem belongeth the heritage þat god behighte to hise beloued children. And 32 þei han also dyuersē clothinge + schapp to loken 'on þan oper folk han, for þei wrappen here hedes in red lynnene cloth, in difference from opere. And the Sarazines wrappen here hedes in white lynnene cloth, And the 36

cristene men þat duellen in the cōtree wrappen hem in
 blew of ynde, And the Iewes in ȝelow cloth. In þat
 cōtree dwellen manye of the Iewes payenge trybute as
 4 cristene men don And ȝif ȝee wil knowe the lettres þat the The Hebrew
alphabet.
 Iewes vsen þei ben suche And the names ben As þei
 clepen hem writen abouen in manere of here . A . B . C .

[Another alphabet.]

OF THE PROVINCE OF GALILEE + WHERE Ch. XIV.
[fol. 49 b]
 ANTECRIST SCHAËL BEN BORN; OF NAZA-
 RETH; OF THE AGE OF OURE LADY; OF
 THE DAY OF DOOM, + OF THE CUSTOMES OF
 IACOBITES, SURRYENES + OF THE VSAGES
 OF GEORGYENES.

8 **F**ROM this cōtree of the samaritanes þat I haue
 spoken of before gon men to the playnes of Galilee.
 GALILEE And men leuen the hilles on þat o partye.
 And GALILEE is on of the prouynces of the holy lond,
 And in þat prouynce is the cytee of NAYM + CAPHARNAUM
 12 + CHOROSAYM and BETHSAYDA. In this BETHSAYDA was
 seynt Peter + seint Andrew born And þens a .iiij. myle
 is CHOROSAYM + .v. myle fro CHOROSAYM is the cytee of Chorazin.
 CEDAR whereof the psauter speketþ: ET HABITAVI CUM
 16 HABITANTIBUS CEDAR, þat is for to seye: And I haue
 dwelled with the dwellynge men in Cedar. In CHORO-
 SAYM schaË ANTECRIST be born, as summen seyn, And The birth-
place of
Antichrist.
 oper men seyn he schaË be born in Babyloyne. For the
 20 prophete seyth: DE BABILONIA COLUBER EXIET, QUI
 TOTUM MUNDUM DEVRABIT, þat is to seyne: Out of
 Babiloyne schal come a worm þat schal deuouren all the
 world. This ANTECRIST schaË be norysschē in BETH-
 24 SAYDA + he schaË regnen in CAPHARNAUM And þefore
 seyth holy writt: VE TIBI CHOROSAYM, VE TIBI BETH-
 SAYDA, VE TIBI CAPHARNAUM! þat is to seye: Wo be

to þe CHOROSAYM, Wo to þe BETHSAYDA, Wo to þe
 Cana of Galilee. CAPHARNAUM! And aȝ theise townes ben in the lond
 of GALILEE And also the CANE of GALILEE is .iiij. myle
 fro NAZARETH. Of þat cytee was SYMON CHANANEUS 4
 & his wif Canee of the which the holy Euuangelist
 [1 fol. 50 a] speketh offe. ¹ þere dide oure lord the firste myracle at
 Architriclinus = ruler of the feast. the weddyng of Architriclyn whan he turned water in to
 wyn. And in the ende of Galilee at the hilles was 8
 Endor, Kishon. the Arke of god taken & on þat oper syde is the mownt
 hendor or hermon And þere aboute gotȝ the broke
 of Torrens Cison þat somtyme was clept the broke
 Radumu. And þere besyde Barach þat was Abymelech 12
 Deborah. sone with sone of Delbore the prophetisse ouercam the
 oost of ydumea whan Cysara the kyng was slayn of
 Gebeȝ the wif of Aber & chaced beyonde the flom Iordan
 be strengthe of swerd, zeb and zebec & Salmana & þere 16
 he slowȝ hem. Also a .v. myle fro Naym is the cytee
 of Iezrael, þat somtyme was clept zarym, of the whiche
 Queen Jezabel. cytee Iezabel the cursed queen was lady & queen þat
 toke away the vyne of Nabaoȝ be hire strengthe. 20
 Faste by þat cytee is the feld MAGEDE in the whiche
 the kyng Ioras was slayn of the kyng of Samarie And
 after was translated & buried in the mount Syon. And
 The hills of Gilboa, or cursed by David after Saul's defeat. a myle fro Iezrael ben the hilles of Gelboe, where Saul 24
 & Ionathas þat weren so faire dyeden, wherfore David
 cursed hem as holy writt seyȝ: MONTES GELBOE NEC
 ROS NEC PLUUIA & CETERA, þat is to seye: ȝee hilles of
 gelboe nouȝer dew ne reyn com vpon ȝou. And a myle 28
 fro the hilles of Gelboe toward the est is the cytee
 Bethshan, or Scythopolis. of Cytople þat was clept before Bethsayn And vpon
 the walles of þat cytee was the hed of Saul honged.
 Nazareth. Afte gon men be the hiȝ besyde the pleynes of Galylee 32
 vnto Nazareth where was wont to ben a gret cytee and
 a fair, but now þere is not but a lytill village & houses
 a brood here & þere. And it is not walled & it sytt in
 a litill valeye & þere ben hilles aȝ aboute. þere was 36
 1. 6, speketh offe, repeated in C.

- 1 oure lady born, but sche was gotten at Ierusalem. And [1 fol. 50 b]
 because þat oure la[d]y was born at Nazareth þerfore bare
 oure lord his surname of þat town. þere toke Ioseph
 4 oure lady to wyf whan sche was .xiiij. ȝeere of age And The Ave
 þere Gabrich grette oure lady seyenge: Aue gracia plena Maria.
dominus tecum, þat is to seyne: Heyl fuH of grace oure
 lord is with þe. And this salutacioun was don in a
 8 place of a gret awteer of a faire chirche þat was wont to
 be somtyme, but it is now aH downe. t men han made
 a lityH resceyt besyde a pylere of þat chirche for to
 resceyue the offrynges of pilgrymes And the sarrazines
 12 kepen þat place fuH derely for the profyte þat þei han The wicked
 þereoffe And þei ben fuH wykked sarrazines t crueH t Saracens.
 more dispytous þan in ony oþer place t han destroyed
 aH the churches. þere nygh is Gabrielles welle where
 16 oure lord was wont to bathe him whan he was ȝong The well in
 And fro þat welle bare he water oftentyme to his moder which the
 And in þat welle sche wossch oftentyme the clowtes Infant
 of hire sone Ihesu crist, And fro Ierusalem vnto thider Christ
 20 is .iiij. iourneyes. At Nazareth was oure lord norisscht, bathed.
 Nazareth is als meche to seye as flour of the gardyn And
 be gode skyH may it ben clept flour, for þere was The Flower
 norisscht the flour of lyf, þat was crist Ihesu. And of the
 24 .ij. myle fro Nazareth is þe cytee of Sephor be the weye Garden.
 þat goth fro Nazareth to Acon. And an half myle fro
 Nazareth is the lepe of oure [lord]⁽¹⁾, for the Iewes ladden
 [him]⁽²⁾ vpon an high roche for to make [him]⁽²⁾ lepe
 28 down t haue slayn [him]⁽³⁾ but Ihesu passed amonges hem
 t lepte vpon another roche t ȝit ben the steppes of his
 feet sene in the roche where he allyghte. And þerfore
 seyn summen whan þei dreden hem of thefes in ony
 32 weye or of ene²myes: *IHESUS AUTEM TRANSIENS PER* [2 fol. 51 a]
MEDIUM ILLORUM IBAT, þat is to seyne: Ihesus forsothe
 passyng be the myldes of hem he wente, In tokene t
 mynde þat oure lord passed þorghout the Iewes crueltee
 36 t scaped safly fro hem, so surely mowe men passen the

(1) lady, C.

(2) hire, C.

(3) hire, C.

A charm
against
robbers.

perile of thofes. And þan sey men .ij. vers of the
psauter .iiij. sithes: IRBUAT SUPER EOS FORMIDO ⁊ PAUOR
IN MAGNITUDE BRACHIJ TUI DOMINE. FIAINT IMMOBILES
QUASI LAPIS DONEC PERTRANSEAT POPULUS TUUS DOMINE 4
DONEC PERTRANSEAT POPULUS TUUS ISTE QUEM POSSEDISTI.

Our Lady's
life.

And þanne may men passe *with* outen perile. And 3ee
schuſt vnderstonde þat oure lady hadde child whan sche
was .xv. 3eere old and sche was conuersant *with* hire 8
sone .xxxiiij. 3eer ⁊ .iiij. monethes And after the passioun
of oure lord sche lyuede .xxiiij. 3eer. Also fro Nazareth

Mount
Tabor.

men gon to the mount Thabor ⁊ þat is a .iiij. myle ⁊ it
is a fuſſ faire hiſſ ⁊ wel high, where was wont to ben 12
a toun ⁊ many chirches but þei ben aſſ destroyed, but
3it þere is a place þat men clepen the scole of god, where
he was wont to techen his disciples ⁊ tolde hem the
priuytees of heuene. At the foot of þat hiſſ Melchisedech 16

The Trans-
figuration.

þat was kyng of Salem in the turninge of þat hiſſ mette
Abraham in comynge a3en from the bataylle whan he
had slayn Abyelech ⁊ þis Melchisedech was bothe kyng
⁊ prest of Salem þat now is cleped Ierusalem. In þat 20
hiſſ Thabor oure lord transfigured him before seynt
Peter seynt Iohn and seynt Iame And þere þei sawgh
gostly Moyſes ⁊ Elye the prophetes beside hem And
perfore seyde seynt Peter: DOMINE BONUM EST NOS HIC 24
ESSE, FACIAMUS HIC TRIA TABERNACULA, þat is to seye:
Lord it is gode for vs to ben here, make wee here .iiij.

[fol. 51 b]

dwellyng places. And þere herd þei a voys of the fadir þat
seyde: HIC EST FILIUS MEUS DILECTUS IN QUO MIHI BENE 28
COMPLACUI. And oure lord defended hem þat þei scholde
not tell þat a visioun til þat he were rysen from deth to lyf.

Doomsday.

In þat hiſſ ⁊ in þat same place at the day of doom .iiij.
Aungeles *with* .iiij. trompes schuſt blowen ⁊ reysen aſſ 32
men þat hadden suffred deth sith that the world was
formed from deth to lyue. And schuſt comen in body
[and] ⁽¹⁾ soule to juggement before the face of oure lord in
the vale of Iosaphath And the doom schuſt ben on Estre 36

(¹) Missing, C.

- day, such tyme as oure lord aroos, And the dom schal
 begynne such houre as oure [lord]⁽¹⁾ descended to heft &
 dispoyled it. For at such houre schal he despoyle the
 4 world & lede his chosene to blisse & the opere schall he
 condempne to perpetueH peynes. And paine schall euery
 man haue after his dissert ouper gode or euyH but 3if the
 mercy of god passe his rightwisness. Also a myle from
 8 mount Thabor is the mount heremon & pere was the cytee
 of Naym. Before the 3ate of pat cytee reysed oure lord
 the wydewes sone pat had no mo children. Also .iiij.
 myle fro Nazareth is the castell Saffra of the whiche the
 12 sones of zebedee & the sones of Alphee weren. Also a .vij.
 myle fro Nazareth is the mount kayn & vnder pat is a
 welle And besyde pat welle lamech Noees fader slough
 kaym with an arwe. For this kaym wente porgH breres
 16 & busshes as a wylde best & he had lyued fro the tyme
 of Adam his fadir vnto the tyme of Noe & so he lyuede
 nygh to .M.M. 3eer, And this Lamech was aH blynd for
 elde. Fro Saffra me goth to the see of Galylee & to the
 20 cytee of Tyberye pat sytt vpon the same see And aH
 be it pat men clepen it a see 3it is it nouper see ne arm of
 the see, for it is but ¹a stank of fresch water pat is in
 lengthe .c. furlonges & of brede .xl. furlonges & hath within
 24 him gret plentee of gode fissch & renneth into flom Iordan.
 The cytee is not fuH gret but it hath gode bathes within
 him And pere as the flom Iordan parteth fro the see
 of Galilee is a gret brigge where men passen from the lond
 28 of promysсион to the lond of kyng Baazan & the lond of
 Gerrasantz pat ben aboute the flom Iordan And the begyn-
 nyng of the see of Tyberie. And fro pens may men
 go to Damask in .iiij. dayes be the kyngdom of Traconye,
 32 the whiche kyngdom lasteth fro mount heremon to the
 see of Galilee or to the see of Tyberie or to the see of
 Ienazareth & aH is o see, And this [is] the stank pat I
 haue told 3ou, But it chaungeth þus the name for the names
 36 of the cytees pat sytten besyde hem. Vpon pat see wente

Hermon and
the city of
Nain.

Mount Cain.

The Sea of
Galilee is
only a lake.
[¹ fol. 52 a]

The city of
Tiberias.

Bashan and
Gerasa
beyond
Jordan.

(¹) Missing, C,

Our Lord walked on the sea. oure lord drye feet And *pere* he toke vp seynt *Peter* whan he began to drenche *within* *pat* see + seyde to him :
 MODICE FIDEI, QUARE DUBITASTI ? And after his resur-
 rexion oure lord appered on *pat* see to his disciples 4
 The net full of fishes. + bad *hem* fysschen + filled aH the nett full of gret
 fisses. In *pat* see rowed oure lord often tyme +
pere he called to him seynt *Peter*, seynt *Andrew*, seynt
Iames + seynt *Iohn* the sones of *zebedee*. In *pat* cytee 8
 of *Tyberie* is the table vpon the whiche oure lord eete
 vpon *with* his disciples after his resurrexion + *pei* knewen
 him in brekyng of bred as the gospeH seyth : ET COGNO-
 UERUNT EUM IN FRACTIONE PANIS. And nygh *pat* cytee 12
 of *Tyberie* is the hiH where oure lord fedde .v. Mit
 persones *with* .v. barly loues + .ij. fisses. In *pat* cytee
 The miracle of the loaves and fishes. a man cast an breynge dart in wratthe after oure
 A dart cast at Our Lord grows to a tree. lord + the hed smot in to the erthe + wax grene + it 16
 [1 fol. 52 b] grewed to a gret tree + ¹³it it groweth + the bark *pere* of
 is aH lyk coles. Also in the hed of *pat* see of *Galylee*
 toward the *Septemtryon* is a strong castel + an high *pat*
 Capernaum and Sephor. hight *Saphor* + fast beside it is *CAPHARNAUM* ; *with* 20
 in the lond of *promysсион* is not so strong a casteH
 + *pere* is a gode toun benethe *pat* is clept also *Saphor*.
 In *pat* castel seynt *Anne* oure ladyes moder was born
 And *pere* benethe was *Centurio*es hous. *pat* contree 24
 is clept the *Galilee* of folk *pat* weren taken to tribute
 of *Sabulon* + of *Neptalym*. And in *azen* comynge
 City of Dan. fro *pat* casteH a .xxx. myle is the cytee of *Dan* *pat*
 Cesarea Philipp. somtyme was clept *Belynas* or *Cesaire Philippon*, *pat* sytt 28
 at the foot of the mount of *lyban*, where the flom *Iordan*
 begynneth. *pere* begynneth the lond of *promysсион* +
 dureth vnto *Bersabee* in lengthe in goynge toward the
 Extent of the Holy Land. north into the South + it conteyneth wel a ^{xx}.ix. myles. + of 32
 lengthe, *pat* is to seye fro *Iericho* vnto *Iaffe*, + *pat* con-
 teyneth a .xl. myle of *lombardy*e or of oure contree *pat* ben
 also lytyH myles ; *peise* be not myles of *Gascoyne* ne of
 the prouynce of *Almayne*, where *ben* grete myles. And 36
 wite *3e* weH *pat* the lond of *promysсион* is in *Sirye* For

- the Reme of Syrye dureth fro the desertes of Arabye vnto Cecyle And þat is Ermonye the grete, þat is to seyne fro the south to the north. ⁊ fro the est to the
- 4 west it dureth fro the grete desertes of Arabye vnto the west see. But in þat Reme of Syrie is the kyngdom of Iudee ⁊ many oþer prouynces as Palestyne, Galilee, lityH Cilicye ⁊ many othere. In þat contree ⁊ oþer contrees
- 8 bezonde þei han a custom whan þei schuH vsen werre ⁊ whan men holden sege abouten cytee or casteH ⁊ þei withjnnen dur not senden out messagers ¹with lettres from lord to lord for to aske sokour þei maken here
- 12 lettres ⁊ bynden hem to the nekke of a coluer ⁊ leten the coluer flee ⁊ the colueren ben so taughte þat þei fleen with þo lettres to the verry place þat men wolde sende hem to. For the colueres ben norysschit in þo places where
- 16 þei ben sent to ⁊ þei senden hem þus for to beren here lettres. And the colueres retournen aȝen whereas þei ben norisschit ⁊ so þei don comounly. And ȝee schuH vnderstonde þat amonges the sarazines o part ⁊ other,
- 20 duellen many cristene men of many maneres ⁊ dyuerse names ⁊ aH ben baptized ⁊ han dyuerse lawes ⁊ dyuerse customes. But aH beleuen in god the fader ⁊ the sone ⁊ the holy gost, But aH weys fayle þei in somme articles
- 24 of oure feyth. Somme of þeise ben clept Iacobytes for seynt Iame conuerted hem ⁊ seynt Iohn baptized hem; þei seyn þat a man schal maken his confessioun only to god ⁊ not to a man, for only to him scholde man
- 28 ȝelden him gylty of aH þat he hath mysdon. Ne god ordeyned not ne neuer deuysed ne the prophete nouthur þat a man scholde schryuen him to another, as þei seyn but only to god, as Moyses writeth in the Bible ⁊ as
- 32 David seyth in the psawter boke: CONFITEBOR TIBI DOMINE IN TOTO CORDE MEQ, And: DELICTUM MEUM TIBI COGNITUM FECI ⁊: DEUS MEUS ES TU ⁊ CONFITEBOR TIBI, And: QUONIAM COGITATIO HOMINIS CONFITEBITUR
- 36 TIBI ⁊ CETERA. For þei knowen aH the bible ⁊ the psautere ⁊ þerfore allegge þei so the lettre but þei alleggen not the

Syria extends from Arabia to Cilicia.

Its divisions.

The pigeon post.

[fol. 53 a]

The pigeons fly home.

Variety of Christian sects in the East.

Jacobites.

Their views on confession.

The psalms on confession.

Auctoritees þus in latyn but in here langage fuȝ appertely
 t seyn wel þat *Dauid* t opere prophetes seyn it. Natheles
 The Church Fathers. seynt Austyn t seynt Gregory seyn þus, AUGUSTINUS:
 QUI SCÆLERA SUA COGITAT t CONVERSUS FUERIT VENIAM 4
 [1 fol. 53 b] SIBI CREDAT. ¹ Gregorius: DOMINUS POCIUS MENTEM QUAM
 VERBA RESPICIT. And seynt Hillary seyth: LONGORUM
 TEMPORUM CRIMINA IN ICTU OCULI PEREUNT SI CORDIS
 NATA FUERIT CONPUNCTIO. And for suchē auctoritees þei 8
 seyn þat only to god schaff a man knowleche his de-
 fautes, ȝeldynge him self gylty t cryenge him mercy t
 behotyng to him to amende himself. And perfore
 Confession in the smoke of incense. whan þei wil schryuen hem þei taken fyre t sette it 12
 besyde hem t casten þer in poudre of frankencens t in
 the smoke þerof þei schryuen hem to god t cryen him
 St. Peter introduced confession to the priest, mercy. But soȝh it is þat this confessioun was first t
 kyndely, but seynt peter the apostle t þei þat camen after 16
 him han ordeynd to make here confessioun to man
 t be gode resoun. For þei perceyueden wel þat nō
 sykness was curable, gode medycyne to leye þerto but
 ȝif men knewen the nature of the maladye. And also 20
 who is the physician of souls. no man may ȝeuen couenable medycyne but ȝif he knowe
 the qualitee of the dede. For o synne may ben gretter
 in o man þan in another t in o place t in o tyme þan
 in another t perfore it behoveth him þat he knowe the 24
 kynde of the dede t perezpon to ȝeuen him penance.
 Syrians hold an intermediate position. Consecration of unleavened bread. þere ben opere þat ben clept *SURIENES* and þei holden
 the beleewe amonges vs t of hem of Grece And þei vsen
 aȝ berdes as men of Grece don t þei maken the sacrement 28
 of therf bred t in here langage þei vsen *lettres* of Sarazines,
 but after the misterie of holy chirche thei vsen *lettres*
 of Grece t þei maken here confessioun right as the
 Georgians. Iacobytes don. þere ben opere þat men clepen *GEORGIENES* 32
 þat seynt George conuertel t him þei worschipen more
 þan ony other seynt t to him þei crien for help t þei
 camen out of the Reme of George; þeise folk vsen crounes
 Various shapes of their tonsures. schauen. ² The clerkes han rounde crounes t the lewed 36
 [1 fol. 54 a] men han crownes aȝ square t þei holden *cristene* lawe

as don þei of Grece of whom I haue spoken of before.
 Othere pere ben þat men clepen cristene men of gyrdyng
 for þei ben aH gyrt abouen. And per ben opere þat
 4 men clepen Nestoryenes, And summe Arryenes, Summe
 Nubyenes, Summe of Grees, summe of Ynde t summe
 of Prestre Iohanes lond. And aH þeise han manye
 artictes of oure feyth t to othere þei ben varyaunt t of
 8 here variance were to longe to telle t so I wil leue as
 for the tyme *withouten* more spekyng of hem.

Christians of
girding and
other sects.

OF THE CYTEE OF DAMASCE; OF .IIJ. Ch. xv.
 WEYES TO IERUSALEM: ON BE LONDE t BE
 SEE, ANOTHER MORE BE LONDE þAN BE
 SEE, AND THE THRIDDE WEYE TO IERU-
 SALEM: AHE BE LONDE.

NOW after þat I haue told 3ou sum partye of folk in
 the contrees before [said] ⁽¹⁾ now wil I turnen a3en
 12 to my weye for to turnen a3en on this half. þa3ne whoso
 wil go fro the lond of GALILEE of þat þat I haue spoke for
 to come a3en on this half, men comen a3en be Damasce þat
 is a fuH fayr cytee t fuH noble t fuH of aH marchandises
 16 And a .iiij. iorneyes long fro the see t a .v. iorneyes fro
 Ierusalem. But vpon Camaylles / mules / hors / drome-
 daries t oper bestes men caryen here marchandise thider,
 And thider comen the marchauntes with marchandise be
 20 see from ynde, persee, Caldee Ermonye t of manye opere
 kyngdomes. This cytee founded Helizeus Damascus þat
 was 3oman t dispenser of Abraham before þat ysaac was
 born, for he thoughte for to haue ben Abrahames heir
 24 t he named the toun after his surname Damasce. And
 in þat place where Damasc was ¹ founded kaym slough
 Abel his broþer And besyde damasc is the mount Seyr.
 In þat cytee of Damasce per is gret plentee of welles And
 28 within the cytee t withoute ben many fayre gardynes
 t of dyuerse frutes. Non oper cytee is not lyche in

The way
from the
Holy Land
to Europe.

Damascus.

Merchants
from all
parts meet
here.
Its epony-
mous hero
Eliezer.

[¹ fol 54 v]

Its fair
gardens.

(¹) Missing, C.

St. Paul a
physician,
first of
bodies, then
of souls.

The Vision
of St. Paul.

Our Lady of
Sardenak.

The miracu-
lous image.

comparisoun to it of faire gardynes + of faire desportes.
The cytee is gret + full of peple + wel walled *with* double
walles. And þere ben manye Phisicyens And seint Poul
himself was þere a phisicyen for to kepen mennes bodyes 4
in hele before he was conuerted + after þat he was
phisicien of soules. And seynt luk the Euuangelist was
disciple of seynt Poul for to lerne phisik + many opere.
For seint Poul held þanne scole of phisik. And neere 8
beside damasce was he conuerted + after his conuersioun
he duelte in þat cytee .iiij. dayes *withouten* sight + *with-*
outen mete or drinke And in þo .iiij. dayes he was
ravisscht to heuene + þere he saugh many preuytees of 12
oure lord. And faste beside damasce is the casteH of
Arkes þat is bothe fair + strong. From Damasce men
comen aȝen be oure lady of Sardenak, þat is a .v. myle
on this half damasce + it sytt vpon a roche + it is a 16
full faire place + it semeth a casteH for þere was wont to
ben a casteH, but it is now a full faire chirche. And
þere *withinne* ben monkes + nonnes cristene And þer is a
vowt vnder the chirche where þat cristene men duellen 20
also + þei han many gode vynes. And in the chirche
behynde the high awtere in the waH is a table of blak
wode on the whiche somtyme was depeynted an ymage
of oure lady þat turneth into flesch, but now the ymage 24
scheweth but litiH. But aH weys be the grace of god þe

[A long gap here occurs in the Cotton MS. As the only alternative text is in a more Northern dialect, we print it in appendix.]

[fol. 55 a]
Evil habits
of the
Tartars.

+ þei eten houndes, cattes, ratouns + aH opere wylde
bestes. And þei haue no wode or eH lytyH And þerfore
þei warmen + sethen here mete *with* hors dong + cow 28
dong + of oper bestes dried aȝenst the sonne. And
princes + opere eten not but ones in the day + þat but

- lytiſſ t þei ben right foule folk t of euyl kynde. And
 in somer be aſt þo contrees fallen many tempeſtes t many
 hidouſe thondres t leytes And ſlen meche peple t beſtes
 4 alſo full oftentyne. And ſodeynly is þere paſſynge hete t
 ſodeynly alſo paſſynge cold And it is the fouleſt contree
 t the moſt curſed and the poreſt þat men knowen. And
 here prince þat gouerneth þat contree þat þei clepen
 8 БАТХО, duelleth at the cytee of Orda. And treuly no
 gode man ſcholde not duellen in þat contre, For the
 lond t the contree is not worthi houndes to dueſt june;
 It were a gode contree to ſowen june thriſteſſ t breres
 12 t broom t thornes t breres, t for non oþer þing is it not
 good. Natheles þere is gode lond in ſum place but it
 is pure litiſſ as men ſeyn. I haue not ben in þat contre
 ne be þo weyes but I haue ben at oþer londes þat marchen
 16 to þo contreyes As in the lond of Ruſſye t in the lond of
 Nyſſan t in the reme of Crako t of lette t in the reme of
 Dareſten t in manye oþer places þat marchen to þo coſtes,
 but I wente neuer be þat weye to Ieruſalem, Wherefore I
 20 may not wel teſſ þou the manere. But ȝif this matiere
 pleſe to ony worthi man þat hath gon be þat weye he
 may telle it ȝif him lyke to þat entent þat þo þat wolen go
 by þat weye and maken here viage be þo coſtes mowen
 24 knowen what weye is þere. For noman may paſſe be þat
 weye godely but in tyme of wynter for the perilous
 watres t wykkede mareys þat ben in þo contrees, þat
 noman may paſſe but ȝif it be ſtrong froſt t ſnowe
 28 abouen, for ȝif the ſnow ne were men myght not gon vp
 on the yſe ne hors ne carre nouþer t it is wel a .iiij.
 iourneyes of ſuchie weye to paſſe from Pruſſe to the
 lond of ſarazin habitable. And it behoueth to the
 32 criſtene men þat ſchuſſ werre aȝen hem euery ȝeer to bere
 here vitaylles with hem, for þei ſchuſſ fynde þere no good,
 And þan moſt þei let carye here vitaylle vpon the yſe with
 carres þat haue no wheelles þat þei clepen Scleyes, And als
 36 longe as here vitailles laſten þei may abyde þere but no
 longer, For þere ſchuſſ þei fynde no wight þat wil ſelle

Wretched
climate of
their
country.

Batu, khan
of the
Golden
Horde.

Only weeds
will grow
there.

Russia,
Livonia,
Cracow,
Lithuania
and
Dareſten.

The marſhes
can only be
paſſed in
winter, on
the ice.

[fol. 55 v]

Sledges or
sleighs for
moving ſup-
plies over
the ice.

The spies
call the
warriors
together
when
strangers
pass.

The natives
live near
their stoves.

Why it is
cold in the
North and
hot in the
South.

hem only vitaille or any thing. And whan the spyes seen
any cristene men comen vpon hem þei rennen to the
townes & cryen with a lowd voys KERRA KERRA KERRA
& þan anon þei armen hem & assemble hem togydere. 4
And ȝee schuþ vnderstonde þat it freseth more strongly
in þo contrees þan on this half & þefore hath euery man
stewes in his hous & in þo stewes þei eten & don here
occupaciouns aȝ þat þei may. For þat is at the north 8
parties þat men clepen the septentrioneȝ where it is aȝ
only cold, For the sonne is but lytiȝ or non toward þo
contreyes & þefore in the Septemtryon þat is verry north
is the lond so cold þat noman may dueȝ þere & in the 12
contraye toward the south it is so hoot þat noman ne
may dueȝ þere, be cause þat the sonne whan he is
vpon the South casteth his bemes aȝ stregȝt vpon þat
party. 16

Ch. XVI. OF THE CUSTOMES OF SARASINES, & OF HIRÆ
LAWE, & HOW THE SOUDAN ARRESOND ME
AUTOUR OF THIS BOOK, AND OF THE BE
GYNNYNGE OF MACHOMETE.

The religion
of Saracens.
[f. fol. 56 a]
The Coran.

Paradise
according to
Muhamma-
dans.

NOW because þat I haue spoken of sarazines & of here
contre now ȝif ȝee wil knowe a partye of here lawe
& of here ¹beleue I schaȝ tell ȝou after þat here book þat
is clept ALKARON telleȝ, And summen clepen þat book 20
MESHAF & summe clepen it HARME after the dyuerse
langages of the contree, The whiche book Machamete toke
hem. in the whiche boke among oþer thinges is writen, as
I haue often tyme seen & radd, þat the gode schuȝ gon to 24
paradys & the euele to helle & þat beleueuen aȝ sarazines.
And ȝif a man aske hem what paradys þei menen þei seyn
to paradys þat is a place of delytes where men schuȝ
fynde aȝ maner of frutes in aȝ cesouns & ryueres rennyng 28
of mylk & hony & of wyn & of swete water & þat þei schuȝ
haue faire houses & noble euery man after his dissert made
of precyous stones & of gold & of syluer. And þat euery

man schaff haue .iiij.^{xx} wyfes aȝ maydenes & he schaff haue
 ado euery day with hem & ȝit he schaff fynden hem aȝ
 weys maydenes. Also ȝei beleuen & speken gladly of the
 4 virgine Marie & of the Incarnacioun And ȝei seyn ȝat
 Marie was taught of the Angel & ȝat Gabrieȝ seyde to
 hire ȝat sche was forchosen from the begynnynge of the
 world & ȝat he schewed to hire the Incarnacioun of Ihesu
 8 crist & ȝat sche conceyued & bare child mayden & ȝat
 wytnesseth here boke & ȝei seyn also ȝat Ihesu crist
 spak als sone as he was born & ȝat he was an holy
 prophete & a trewe in woord & dede & meke & pytous
 12 & rightfuȝ & with outen ony vyce. And ȝei seyn also
 ȝat whan the Angel schewed the Incarnacioun of crist
 vnto Marie sche was ȝong & had gret drede. For ȝere was
 ȝanne an enchauntour in the contree ȝat deled with
 16 wycchecraft ȝat men clepten Taknia ȝat be his enchaunte-
 mentes cowde make him in lykness of an Angel & wente
 often tymes & lay with maydenes ¹ & perfore Marie dredde
 lest it hadd ben Taknia ȝat cam for to desceyue the
 20 maydenes. And perfore sche coniured the Angel ȝat he
 scholde teȝ hire ȝif it were he or nō And the angel
 answerde & seyde ȝat sche scholde haue no drede of him
 for he was verry messenger of Ihesu crist. Also here book
 24 seyth ȝat whan ȝat sche had childed vnder a palme tre
 sche had gret schame ȝat sche hadde a child & sche grette
 & seyde ȝat sche wolde ȝat sche hadde ben ded; And
 anon the child spak to hire & comforted hire & seyde:
 28 Moder ne dysmaye ȝe nought, for god hath hidd in ȝe his
 preuytees for the saluacioun of the world: And in othere
 many places seyth here ALKARON ȝat Ihesu crist spak als
 sone as he was born. And ȝat book seyth also ȝat Ihesu
 32 was sent from god aȝ myȝhty for to ben myroure &
 ensample & tokne to alle men. And the Alkaron seyth
 also of the day of doom, how god schal come to deme aȝ
 maner of folk & the gode he schaff drawen on his syde
 36 & putte hem into blisse, And the wykkede he schal
 condempne to the peynes of heȝ. And amonges aȝ

Teaching of
the Coran
on the Virgin
and the
Incarnation.

The Sara-
cens believe
Christ to be
free from
sin.

Mary mis-
took Gabriel
for the
enchanter
Taknia, who
deceived
maidens.

[fol. 56 b]

Christ com-
forts his
Mother as
soon as born.

Perfections
of Jeaus.

The Coran's
teaching on
Doomsday.

Jesus was
more than
prophet.

The Rama-
dan fast.
[fol. 57 a]

The Coran
against the
Jews.

The Sara-
cens believe
Judas
Isarioth to
have been
crucified
instead of
Christ,

for God can-
not have
allowed the
Innocent to
suffer.

Many points
of agreement
between the
creeds of
Saracens
and Chris-
tians.

prophētes Ihesu was the most excellent & the moste
worthi next god, And þat he made the gospelles in the
whiche is gode doctryne & helefuhl, full of c[h]aritee⁽¹⁾ &
sothfastness & trewe preching to hem þat beleuen in god 4
And þat he was a verry prophete & more þan a prophete
& lyued withouten synne & ȝaf sygh̃t to þe blynde & helede
the lepres & reysede dede men & steigh̃ to heuene. And
whan þei mowe holden the boke of the gospelles of oure 8
lord writen & namely MISSUS EST ANGELUS GABRIEL, þat
gospel̃ þei seyn þo þat ben lettred often tymes in here
orisouns & þei kissen it & worschipen it with gret
deuocioun. þei fasten an hool moneth in the ȝeer & eten 12
nough̃t but be nygh̃te¹ & þei kepen hem from here wyfes
aȝ þat moneth. But the seke men be not constreyned to
þat fast. Also this book speketh of Iewes & seyth þat þei
ben cursed for þei wolde not beleuen þat Ihesu crist was 16
comen of god & þat þei lyeden falsely on Marie & on hire
sone Ihesu crist seyenge þat þei hadden crucifyed Ihesu
the sone of Marie. For he was neuere crucifyed as þei
seyn, but þat god made him to styve vp to him withouten 20
deth & withouten anoye, But he transfigured his lykness
into IUDAS SCARIOTH & him crucifyeden the Iewes &
wenden þat it had ben Ihesus But Ihesu steygh̃ to
heuenes aȝ quyk & perfore þei seyn þat the cristene men 24
erren & han no gode knowleche of this & þat þei beleuen
folyly & falsly þat Ihesu crist was crucifyed. And þei
seyn ȝit þat, & he had ben crucifyed, þat god had don aȝen
his rightwisness for to suffre Ihesu crist þat was Innocent 28
to ben put vpon the cros withouten gylt. And in this
article þei seyn þat wee faylen & þat the gret rightwisness
of god ne myhte not suffre so gret a wrong. And in this
fayleth here feyth̃, For þei knowlechen wel þat the werkes 32
of Ihesu crist ben gode & his wordes & his dedes & his
doctryne be his gospelles weren trewe & his meracles also
trewe & the blessedede virgine Marie is good & holy mayden
before & after the birth̃e of Ihesu crist, And þat aȝ þo þat 36

(¹) claritee, C.

- beleuen perfectly in god schul ben saued. And be cause
 þat þei gon so ny oure feyth þei ben lyghtly conuerted to
 cristene lawe whan men preche hem And schewen hem dis-
 4 tinctly the lawe of Ihesu crist & whan [men]⁽¹⁾ tellen hem
 of the prophecyes. And also þei seyn þat þei knowen wel
 be the prophecyes þat the lawe of Machomete schaff fayte
 as ¹the lawe of the Iewes dide And þat the lawe of cristene [f fol. 57 b]
- 8 peple schaff laste to the day of doom. And ȝif ony man
 aske hem what is here beleue, þei answeren þus & in
 this forme: Wee beleuen god formyour of heuene & of
 erthe & of all opere thinges þat he made & withouten him
 12 is no thing made. And we beleuen of thay of doom & þat
 euery man schaff haue his meryte after he hath disserued
 And we beleue it for soth all þat god hath seyde be the
 mouthes of his prophetes. Also Machomet commanded in
- 16 his ALKARON þat euery man scholde haue .ij. wyfes or Polygamy.
 .iiij. or .iiij. but now þei taken vnto .ix. & of lemmannes als
 manye as he may susteyne. And ȝif ony of here wifes mys
 beren hem aȝenst hire husbonde he may caste hire out
 20 of his hous & departe fro him & take anoþer, But he schaff
 departe with hire of his godes. Also whan men speken
 to hem of the fader & of the sone & of the holy gost þei
 seyn þat þei ben .iiij. persones, but not o god, For here
 24 Alkaron speketh not of the trynyte. But þei seyn wel
 þat god hath specie & eȝ were þe dowmb & god
 hath also a spirit þei knowen wel for eȝ þei seyn he were
 not on lyue. And whan men speken to hem of the
 28 Incarnacioun how þat be the word of the Angel god sente
 his wysdom in to erthe & envmbred him in the virgyne
 Marie & be the woord of god schuȝ þe dede ben reysed
 at the day of doom, þei seyn þat it is soth & þat the woord
 32 of god hath gret strengthe, And þei seyn þat whoso knew
 not þe woord of god he scholde not knowe god. And þei
 seyn also þat Ihesu crist is the woord of god & so seyth hire
 ALKARON, where it seyth þat the Angel spak to Marie

When well
taught, they
are easily
converted.

They believe
in God, in
Doomsday
and in the
prophets.

Polygamy.

Divorce.

The Sara-
cens allow
the three
persons of
the Trinity,
but deny
that they
are one God.

The Word.

The Spirit.

⁽¹⁾ Missing, C.

l. 12, thay = the day, phonetic or scribal?

[¹ fol. 58 a] and seyde: Marie, god schaff preche þe the ¹gospell be the word of his mowth þæt his name schaff be clept Ihesu crist. And þei seyn also þæt Abraham was frend to god And þæt Moyses was familier spekere with god þæt Machomete crist was the word þæt the spirit of god þæt Machomete was right messenger of god. And þei seyn þæt of theise .iiij. Ihesu was the most worthi þæt the most excellent þæt the most gret so þæt þei han many gode articles of oure feyth, 8 aȝ be it þæt þei haue no parfite lawe þæt feyth as cristene men han. þæt þerfore ben þei lightly conuerted þæt namely þo þæt vnderstonden the scriptures þæt the prophecies, For þei han the gospels þæt the prophecies þæt the byble written 12 in here langage. Wherefore þei conen meche of holy wrytt, but þei vnderstonde it not but after the lettre þæt so don the Iewes. For þei vnderstonde not the lettre gostly but bodyly þæt þerfore ben þei repreued of þe wise þæt gostly 16 vnderstonden it. And þerfore seyth Seynt Poul: LITERA OCCIDIT, SPIRITUS AUTEM VIVIFICAT. Also the sarazines seyn þæt the Iewes ben cursed for þei han defouled the lawe þæt god sente hem be Moyses, And the cristene ben 20 cursed also, as þei seyn, for þei kepen not the commanmentes þæt the preceptes of the gospel þæt Ihesu crist taughte hem. And þerfore I schaff tell þou what the Soudan tolde me vpon a day in his chambre. He leet 24 voyden out of his chambre aȝ maner of men, lordes þæt opere, for he wolde speke with me in conseil. And þere he asked me how the cristene men gouerned hem in oure contree, and I seyde him right wel, thonked be god. þæt he 28 seyde me treulych nay, for þee cristene men ne recche right noght how vntrewly to serue god; þee scholde þeuen ensample to the lewed peple for to do wel þæt þee þeuen hem ensample to don euyl. for the comownes vpon 32 festyfull dayes whan þei scholden gon to chirche ²to serue god, þan gon þei to tauernes þæt ben þere in glotony aȝ þe day þæt aȝ nyght þæt eten þæt drynken as bestes þæt haue no resoun þæt wite not whan þei haue ynow. And also the cristene 36 men enforcen hem in aȝ maneres þæt þei mowen for to

Christ is better than Abraham, Moyses and Mahomet.

They interpret Holy Writ literally, not spiritually, like the wise.

Christians blamed for disobeying their own religion.

Churchmen give bad example.

Therefore the commons spend their holidays in gluttony.

[² fol. 58 b]

- fighten + for to desceyuen þat on þat other, And þere-
withaH þei ben so proude þat þei knowen not how to ben
clothed, now long, now schort, now streyt, now large,
4 now swerded, now daggered + in aH manere gyses. þei
scholden ben symple meke + trewe + full of almesdede as
Ihesu was in whom þei trowe, but þei ben aH the con-
trarie + euere enclyned to the euyH + to don euyH. And
8 þei ben so coueytous þat for a lytyH syluer þei sellen
here doughitres, here sustres + here owne wyfes to putten
hem to leccherie, And on withdraweth the wif of another
+ non of hem holdeth feyth to another, but þei defoulen
12 here lawe þat Ihesu crist betook hem to kepe for here
saluacioun. And þus for here synnes han þei lost aH
this lond þat wec holden. For for hire synnes here god
hath taken hem in to oure hondes, noght only be strengthe
16 of oureself, but for here synnes. For wec knowen wel in
verry soth þat whan 3ee seruen god god wil helpe 3ou,
And whan he is with 3ou noman may ben azenst 3ou.
And þat knowe we wel be oure prophecyes, þat cristene
20 men schuH wynnen azen this lond out of oure hondes
whan þei seruen god more deuoutly. But als longe as þei
ben of foul + of vnclene lyvyng as þei ben now wee haue
no drede of hem in no kynde, for here god wil not helpen
24 hem in no wise. And þan I asked him how he knew the
state of aH cristene men + he answerde me þat he knew
aH the state of aH contres of cristene kynges + princes
+ the state of the comounes also be his messangeres, þat
28 he sente to aH londes in manere as þei weren marchauntes
of precyous stones, of clothes of gold + of othere¹ thinges
for to knowen the manere of euery contree amonges
cristenemen. And þan he leet clepe in aH the lordes þat
32 he made voyden first out of his chambre + þere he schewed
me .iiij. þat weren grete lordes in the contree þat tolden
me of my contree + of manye oþer cristene contrees als wel
as þei had ben of the same contree + þei spak frensch
36 right wel + the sowdan also, whereof I had gret meruaylle.
Allas, þat it is gret sclaunder to oure feith + to oure lawe,

The pride of
fashions in
dress.

Immorality.

The Holy
Land was
lost through
sin,

and shall be
regained
through
righteous-
ness.

Saracen
informers
report to
the Soudan
on the state
of Christian
countries.

[1 fol. 59 a]

The Soudan
and his lords
speak
French.

What a
shame for us
to be re-
proved by
unbelievers'

The Sara-
cens are
loyal to their
religion.

Mahomet
first was a
camel-
driver.

His first
miracle.

[fol. 59 v]

The Kōreish.

Khadidjah.

Fits of the
falling
sickness.

whan folk þat ben *withouten* lawe schuH *repreuen* vs +
vndernemen vs of oure synnes, And þei þat scholden ben
conuerted to crist + to the lawe of Ihesu be oure gode
ensamples + be oure acceptable lif to god, + so conuerted 4
to the lawe of Ihesu crist, ben þorgh oure wykkedness +
euyH lyuynges fro vs + straungeres fro the holy + verry
beleewe schuH þus appelen vs + holden vs for wykkede
lyueres + cursede. And treuly þei sey soth, For the 8
sarazines ben gode + feythfuH, For þei kepen entierly the
commandement of the holy book ALKARON þat god sente
hem be his messenger Machomet, to the whiche, as þei seyn,
Seynt Gabriele the aungel often tyme tolde the wille of 12
god. And see schuH vnderstonde þat Machamote was
born in Arabye, þat was first a pore knaue þat kepte
Cameles þat wenten *with* Marchantes for marchandise; +
so befeH þat he wente *with* the marchandes in to Egipt 16
+ þei weren þanne cristene in þo partyes. And at the
desertes of Arabye he wente in to a chapeH where a
Eremyte duelte, And whan he entred in to the chapeH
þat was but a lytiH + a low thing + had but a lityl dore 20
+ a low, þan the entree began to wexe so gret + so large
+ so high as þough it had ben of a gret mynstre or the
gate ¹ of a paleys. And this was the firste myracle the
sarazins seyn þat Machomete dide in his ȝouthē. After 24
began he for to wexe wyse and riche + he was a gret
Astronomer + after he was gouernour + prince of the
lond of Corrodane + he geuerned it fuH wisely in such
manere þat whan the prince was ded he toke the lady to 28
wyfe, þat highē Gadrigē. And Machomete feH often in
the grete sikeness þat men callen the fallynge euyH,
Wherfore the lady was fuH sory þat euere sche toke him
to husbonde. But Machomete made hire to beleewe þat 32
aH tymes whan he feH so Gabriel the angel cam for to
speke *with* him + for the gret light + brightness of the
angeH he myghē not susteyne him fro fallynge; And
þerfore the sarazines seyn þat Gabriel cam often to speke 36
with him. This Machomete regned in Arabye the ȝeer

- of oure lord Ihesu crist .vj. C. t .x. and was of the
 generacionn of ysmael þat was Abrahames sone þat he
 gat vpon Agar his chamberere. And þerfore þer ben
 4 sarazines þat ben clept Ismaelytenes, t summe Agaryenes
 of Agar t the opere propurly ben clept Sarrazines of Sarra
 t summe ben clept Moabytes t summe Amonytes for the
 .ij. sones of loth, Moab t Amon þat he begatt on his
 8 doughtres, þat weren aftirward grete erthely princes.
 And also Machomete loued wel a gode heremyte þat
 duelled in the desertes a myle fro þat Mount Synay in
 the weye þat men gon fro Arabye toward Caldee t toward
 12 ynde, o day iourney fro the see, where the marchauntes
 of Venyse comen often for marchandise. And so often
 wente Machomete to this heremyte þat aȝ his men weren
 wroȝe for he wolde gladly here this heremyte preche t
 16 make his men wake aȝ nyȝt, t þerfore his men
 þoughten to putte the heremyte to deth. t so befell
 vpon a nyȝt þat Machomete was dronken of gode wyn ¹ t
 he fell on slepe t his men toke Machometes swerd out of
 20 his schethe whils he slepte t þere with þei slowȝh this
 heremyte t putten his swerd al bloody in his schethe
 aȝen. And at morwe whan he fond the heremyte ded
 he was full sory t wroȝh t wolde haue don his men
 24 to deth, but þei aȝ with on accord [said] ⁽¹⁾ þat he himself
 had slayn him whan he was dronken t schewed him his
 swerd aȝ bloody t he trowed þat þei hadden seyde soȝh.
 And þan he cursed the wyn t aȝ þo þat drynken it,
 28 And þerfore sarrazines þat ben deuout drynken neuere
 no wyn; but summe drynken it preuily, For ȝif þei
 dronken it openly þei scholde ben repreued. But þei
 drynken gode beuerage t swete t norryshynge þat is
 32 made of Galameȝ t þat is þat men maken sugre of,
 þat is of right gode sauour t it is gode for the breest.
 Also it befallerȝ sumtyme þat cristene men becomen
 sarazines ouper for pouertee or for sympleness or elles
 36 for here owne wykkedness; And þerfore the Archiflamyn

The
prophet's
descent.

Names of
the Arabs.

The
Nestorian
Sergius,

[fol. 60 a]

murdered by
servants
during
Mahomet's
drunken-
ness.
The
Prophet
sorry.

He curses
wine.

The Sara-
cens drink
"Galamel"
instead.

The
renegade
Christians;

(¹) Missing, C.

how ad-
mitted by
Saracen
divines.

or the Flamyn, [as]⁽¹⁾ oure E[r]chebisshopp⁽²⁾ or Bisshopp,
Whan he resceyueth hem seyth þus: LA ELLEC OLLA
SYLA MACHOMET RORES ALLA, þat is to seye: þere is no
god but on t Machomete his messenger. Now I haue 4
told ȝou a party of here lawe t of here customes I schal
seye ȝou of here lettres þat þei haue with here names t
the manere of hire figures, What þei ben.

[Another alphabet.]

[f. fol. 60 v]

The English
alphabet has
two extra
letters.

And .iiij. lettres þei haue more þan opere for dyuersitee 8
of hire langage ¹ t speche, for als moche as þei speken in
here throtres. And wee in Englonde haue in oure langage
t speche .ii. lettres mo þan þei haue in hire .A.B.C. t þat
is: þ t ȝ, the whiche ben clept þorn t ȝogh. 12

(¹) os, C.

(²) Echebisshopp, C.

[PART SECOND:
THE COUNTRIES BEYOND THE
HOLY LAND.]

OF THE LONDES OF ALBANYE AND OF
LIBYE; OF THE WISSHINGES FOR WACCH-
INGE OF THE SPERHAUK, t OF NOES
SCHIPPE.

Ch. XVII.

- NOW sith I haue told 3ou befor of the holy lond t
of pat contree abouten t of many weyes for to
go to pat lond t to þe mount Synay t of Babyloyne
4 the more t the less t to oper places þat I haue spoken
befor, now is tyme 3if it lyke 3ou for to tell 3ou of the
marches t Iles t dyuerse bestes t of dyuerse folk bezond
these marches. For in þo contrees bezonden ben many
8 dyuerse contrees t many grete kyngdomes þat ben departed
be the .iiij. flodes þat comen from *paradys terrestre*. For
Mesopotayme t the kyngdom of Caldee t Arabye ben
betwene the .ij. ryueres of Tygre t of Eufates, And the
12 kyngdom of Mede t of Persye ben betwene the ryueres
of Nile t of Tygres. And the kyngdom of Syrie where
of I haue spoken befor t Palestyne t Phenicye ben
betwene Eufates t the se Medytterrane. The whiche see
16 dureth in lengthe fro Mayrok vpon the see of Spayne
vnto the grete see, so þat it lasteth bezonde Costanty-
nople .MMM. t .xl. myles of lombardy. And toward
the see Occean t Inde is the kyngdom of Shithie
20 þat is all closed with hilles And after vnder Schithie t
fro the see of Caspie vnto the flom of Thamys is
AMAZOYNE þat is the lond of FEMYNYE, where þat noman
is but only all wommen. And after is Albanye a full
24 gret reme, And it is clept Albanye be cause þat the folk
ben whiter þere þan in oper marches þere abouten; And
in þat contree ben so gret houndes t so stronge þat þei
assaylen lyouns t slen hem. And þanne after ¹is Hircanye
28 Bactrie Hiberie t many oper kyngdomes. And betwene
the rede see t the see occean toward the south is the
kyngdom of Ethiopie t of libye the hyere, The whiche lond
of Lybye þat is to seyne libye the lowe þat begynneth at

The
countries
beyond the
Holy Land.

The four
rivers of
Paradise.

The Medi-
terranean.

Scythia.

Femynie.

Albania.

Hircania,
Bactria,
Hiberia.

[¹ fol. 61a]

Lybia.

The sea
higher than
the land.

In Lybia
men's
shadows
fall on the
right if they
face east.

The water of
the sea boils
so that no
fish can live.

From Genoa
or Venice to
Trebizond.

There St.
Athanasius
lies buried.

The Pope
first
arrested,
then
released
him.

[¹ fol. 61 b]

the see of Spayne fro þens where the pyleres of hercules
ben And dureth vnto aneyntes Egipt & toward Ethiope.
In þat contre of libye is the see more high þan the lond
& it semeth þat it wolde couere the ⁽¹⁾ erthe & natheles 4
ȝit it passeth not his markes. And men seen in þat
contre a mountayne to the whiche noman come. In this
lond of libye whoso turneth toward the Est the schadewe
of himself is on the right syde And here in oure contree 8
the schadwe is on the left syde. In þat see of libye is
no fissch, for þei mowe not lyve ne dure ⁽²⁾ for the
gret hete of the sonne, because þat the water is euermore
boyllunge for the gret hete. And many opere ⁽³⁾ londes þer 12
ben, þat it were to long to telle or to nombren, But of
sum parties I schaff speke more pleylny here after.
Whoso wil þanne gon toward Tartarie, toward Persie,
toward Caldee & toward ynde, he most entre the see at 16
Gene or at Venyse or at sum oþer hauene þat I haue
told ȝou before; And þan passe men the see & arryuen at
Trapazond þat is a gode cytee & it was wont to ben the
hauene of Pountz. þere is the hauene of Persanes & of 20
Medaynes & of the marches þere bezonde. In þat cytee
lyth seynt Athanasie þat was Bisshopp of Alisandre
þat made þe psalm: *QUICUMQUE* WET. This ATHANASIUS
was a gret doctour of dyuynytee & because þat he preched 24
& spak so depely of dyuynytee & of the godhede he was
accused to the Pope of Rome þat he was an heretyk,
Wherfore the Pope sente after hym ¹ & putte him in
presoun. And whils he was in presoun he made þat 28
psalm & sente it to the Pope & seyde þat ȝif he were an
heretyk þan was þat heresie, for þat he seyde was his
beleue. And whan the Pope saugh it & had examyned
it, þat it was perfite & gode & verryly oure feyth & oure 32
beleue, he made him to ben delyuered out of presoun &
commanded þat psalm to ben seyde euery day at pryme &
so he held Athanasie a gode man. But he wolde neuere

⁽¹⁾ lond, cancelled, C.

⁽²⁾ for, repeated, C.

⁽³⁾ operes, C.

- go to his bisshopriche azen because *pat* *pei* accused him of heresye. Trapozond was wont to ben holden of the Emperour of Costantynople, But a gret man *pat* he sente
- 4 for to kepe the contree azenst the Turkes vsurped the lond t helde it to him self t cleped him Emperour of Trapa-zond. And from pens men gon thorgh litiH Ermonye, Armenia.
- And in *pat* contree is an old casteH *pat* stont vpon a roche
- 8 the whiche is cleped the casteH of the SPARREHAWK, *pat* is bezonde the cytee of LAYAYS beside the town of Pharsipée *pat* belongeth to the lordschipe of CRUK *pat* is a riche lord t a gode cristene man ; Where men fynden
- 12 a Sparehawk vpon a perche right fair t right wel made t a faire lady of fayrye *pat* kepeth it. And who *pat* wil wake *pat* Sparhawk .vij. dayes t .vij. nyghtes t as summe men seyn .iij. dayes t .iij. nyglites withouten companye
- 16 t withouten sleep, *pat* faire lady schal zeuen him whan he hath don the first wyssch *pat* he wil wyssche of erthely thinges ; t *pat* hath ben proued often tymes. And o tyme befeH *pat* a kyng of Ermonye *pat* was a worthi
- 20 knyght t a doughty man t a noble prince woke *pat* hawk sum tyme t at the ende of .vij. dayes t .vij. nyghtes the lady cam to him t bad him wisschen : for he had wel disserued it. And he answerde *pat* he was gret lord ynow
- 24 t wel in pees ¹ t hadde ynowgh of worldly richess t perfore he wolde wisschen non oper thing but the body of *pat* faire lady to haue it at his wille. And sche answerde him *pat* he knew not what he asked t seyde *pat* he was a fool
- 28 to desire *pat* he myghte not haue for sche seyde *pat* he scholde not aske but erthely thing, for sche was non erthely thing, but a gostly thing. And the kyng seyde *pat* he ne wolde asken non oper thing. And the lady
- 32 answerde : sythe *pat* I may not with/drawe zou fro zoure lewed courage I schal zeue zou withouten wysschinge t to aH hem *pat* schuH com of zou. Sire kyng see schuH haue werre withouten pees t aH weys to the .ix. degree see
- 36 schuH ben in subieccioun of zoure enemyes t see schuH ben nedy of aH godes. And neuere sithen nouthur the

The Empire
of Trebi-
zond.

Armenia.

The castle
of the
Sparrow-
hawk.

Whoever
watches the
hawk shall
have his
first wish.

A king of
Armenia
wished for
the lady of
fairy's love.

[¹ fol. 62 a]

She gives
him and his
descendants
eternal war.

A poor
man's son
wished for
wealth, and
obtained it.

A Templar
obtained a
purse
always full
of gold.

[fol. 62 b]

Erzerum.

Subterra-
nean
streams
from
Euphrates.

Ararat.

Some claim
to have
touched
Noah's
Ark.

kyng of Ermony ne the contree weren neuer in pees ne
pei hadden neuer sithen plentee of godes t̃ pei han ben
sithen alweyes vnder tribute of the sarrazines. Also the
sone of a pore man woke pat hauke t̃ wisshed pat he myghte 4
cheue wel t̃ to ben happy to marchandise t̃ the lady graunted
him And he becam the most riche t̃ the most famouse
marchant pat myghte ben on see or on erthe. And he
becam so riche pat he knew not the .M. part of pat he 8
hadde t̃ he was wysere in wisschinge pan was pe kyng.
Also a knyght of the temple wooke pere t̃ wyssched a
purs eueremore full of gold t̃ the lady graunted him. But
sche seyde him pat he had asked the destruccioun of here 12
ordre for the trust t̃ the affiance of pat purs t̃ for the grete
pryde pat pei scholde hauen t̃ so it was. And perfore
loke he kepe him wel pat schaff wake, For ȝif he slepe he
is lost pat neuere man schaff seen him more. This is not 16
the right weye for to go to the parties pat I haue nempned
before, but for to see the merueyle pat I haue spoken of,
And perfore whoso wil go right weye, men gon from
TRAPAZOND toward Ermony the grete vnto a cytee pat is 20
clept ARTYRON: pat was wont to ben a gode cytee t̃ a
plentifous, but the Turkes han gretly wasted it. pere
aboute groweth no wyn ne frut but lityh or eht non. In
this lond is the erthe more high pan in ony oper t̃ pat 24
maketh gret cold And pere ben many gode watres t̃
gode welles pat comen vnder erthe fro the fion of Paradys
pat is clept EUFRATES, pat is a iorneye besyde pat cytee.
And pat ryuere cometh towardes ynde vnder erthe t̃ 28
resorteth into the lond of Altazar And so passe men be
this Ermony t̃ entren the see of Persie. Fra pat cytee
of Artyrour go men to an hiht pat is clept SABISSOCOLLE;
And pere besyde is anoper hiht pat men clepen Ararath, 32
but pe Iewes clepen it TANEZ, where Noes schipp rested
t̃ ȝit is vpon pat montayne, And men may seen it a ferr
in cleer weder. And pat montayne is wel a .vij. myle
high And summen seyn pat pei han seen t̃ touched the 36
schipp t̃ put here fyngres in the parties where the feend

- went out, Whan *pat* Noe seyde: *BENEDICITE*, But *pei pat* seyn suche woordes seyn here wille. For a man may not gon vp the montayne for gret plentee of snow *pat* is
- 4 alhweys on *pat* montayne nouper somer ne wynter, so *pat* noman may gon vp *pere* ne neuere man dide sithe the tyme of Noe saf a monk *pat* be the grace of god broughte on of the plankes down, *pat* 3it is in the mynstre at the foot
- 8 of the montayne. And besyde is the cytee of *DAYNE pat* Noe founded, And faste by is the cytee of Any in the whiche were wont to ben a .M. churches. But vpon *pat* montayne to gon vp this monk had gret desir And so vpon
- 12 a day he ¹wente vp And whan he was vpward the .iiij. *part* of the montayne he was so wery, *pat* he myghte no fertyhere and so he rested him + felt oslepe. And whan he awook he fonde him self liggyng at the foot of the
- 16 montayne And pan he preyede deuoutly to god *pat* he wolde vouchesaf to suffre him gon vp. And an anghel cam to him + seyde *pat* he scholde gon vp And so he dide, And sith *pat* tyme neuer non; wherfore men
- 20 scholde not beleewe suche woordes. Fro *pat* montayne go men to the cytee of *THAURISO pat* was wont to ben clept *FAXIS pat* is a full fair cytee + a gret + on of the beste *pat* is in the world for marchandise. *pider comen*
- 24 al marchauntes for to byen auoir de poys and it is in the lond of the Emperour of Persie And men seyn *pat* the Emperour taketh more gode in *pat* cytee for custom of marchandise pan doth the ricchest cristene kyng of al his
- 28 reme *pat* lyueth; For the toth + the custom of his marchantes is *withouten* estymacyoun to ben nombred. Beside *pat* cytee is an hill of salt And of *pat* salt euery man taketh what he wil for to salte *with* to his nede. *pere duellen*
- 32 many cristene men vndir tribute of Sarrazines. And fro *pat* cytee men passen be many townes + casteil in goynge toward ynde vnto *pe* cytee of Sadonye *pat* is a .x. iourneyes fro Thauriso + it is a full noble cytee + a gret. And *pere*
- 36 duelleth the Emperour of Persie in somer for the contree is cold ynow + *pere ben* gode ryueres berynge schippes.

Only a monk
has been up.

Ayne, Ani.

[1 fol. 63 a]

Having
fallen asleep
on the
slope, the
monk awoke
at the bot-
tom of the
mountain.

An angel
helped him
up.

Tauris.

Soldania.

After go men the weye toward ynde be many iorneyes +
 Cassan. be many contreyes vnto the cytee þat is clept CASSAK þat
 is a full noble cytee + a plentyfous of cornes + wyne
 [fol. 63 b] + of all oþer godes. This ¹ is the cytee where the .iij. 4
 kynges metten togedre whan þei wenten to sechen oure
 lord in Bethlem to worschipe him + to presente him with
 gold, ensence + myrrer. And it is from þat cytee to
 Bethleem .liij. iorneyes. Fro þat cytee men gon to 8
 Geth. another cytee þat is clept Geth þat is a iourneye fro the see
 þat men clepen the gravely see. þat is the beste cytee
 þat the Emperour of Persie hath in all his lond And þei
 clepen flessch þere DABAGO + the wyn VAPA. And the 12
 Christians soon die there. paynemes seyn þat no cristene man may not longe duelle
 ne enduren with the lif in þat cytee, but dyen within
 schort tyme + noman knoweth not the cause. After gon
 men be many cytees + townes + grete contrees þat it were 16
 to longe to tell vnto the cytee of Cornaa þat was wont to
 be so gret þat the walles abouten helden .xxv. myle
 aboute. the walles schewen 3it, but it is not all enhabited.
 Fro CORNAA go men be many londes + many cytees + 20
 townes vnto the lond of Iob, And þere endeth the lond
 of the Emperour of PERSIE. And 3if 3ee wole knowe
 the letters of Persaynes + what names þei han, þei ben
 suche as I last deuysed 3ou, but not in sownynge of here 24
 woordes.

CH. XVIII. OF THE LOND OF IOB + OF HIS AGE;
 OF THE ARAY OF MEN OF CALDEE; OF
 THE LOND WHERE WOMMEN DUELLE
 WITHOUTEN COMPANYE OF MEN; OF THE
 KNOULECHE + VERTUES OF THE VERRAY
 DYAMAUNT.

THE land of Job.
 Bozrah in Teman.

AFTER the departyng fro CORMAA men entren into
 þe lond of Iob þat is a full fair contree + a
 plentyfous of all godes, And men clepen þat lond the 28
 lond of Sweze. In þat lond is the cytee of THEMAN.

- Iob was a payneem & he was ARE of Gosra is sone & held *pat* lond as prynce of that contree & he was so riche *pat* he knew not the hundred ¹part of his godes. [¹ fol. 64 a]
- 4 And aH pough he were a payneem natheles he *serued* wel god after his lawe And oure lord toke his seruice to his plesance. And whan he *feH* in pouerte he was .lxxviiij. 3eer of age. And after whan god had *preued* his
- 8 pacyence & it was so gret, he broughte him *azen* to richness & to heere estate pan he was before. And after *pat* he was kyng of YDUMYE after kyng Esau. And whan he was kyng he was clept IOBAB And in *pat* kyngdom
- 12 he lyuede after .clxx. 3er And so he was of age whan he dyed .ccxlviiij. 3eer. In *pat* lond of Iob *pere* nys no defeaute of no ping *pat* is nedefuH to mannes body. *pere* ben hilles where men geten gret plente of Manna, Manna.
- 16 in gretter habundance pan in ony other contree. This MANNA is clept bred of aungeles & it is a white ping *pat* is fuH swete & right delicious & more swete pan hony or sugre and it cometh of the dew of heuene *pat* falleth
- 20 vpon the herbes in *pat* contree And it congeleth & becometh aH white & swete. And men putten it in medicynes for ryche men to make the Wombe lax & to purge euyH blode, for it clenseth the blood & putteth
- 24 out malencolye. This lond of IOB marcheth to the kyngdom of Caldee; This lond of CALDEE is fuH gret Chaldea.
- & the langage of *pat* contree is more gret in sownynge pan it is in oþer parties bezonde þe see. Men passen
- 28 to go bezonde be the tour of Babiloyne the grete of the whiche I haue told 3ou before, where *pat* aH the langages weren first chaunged; And *pat* is a .iiij. iorneyes fro Caldee.
- In *pat* reme ben faire men & þei gon fuH nobely arrayed
- 32 in clothies of gold orfrayed ²& apparayled with grete perles & *precyous* stones fuH nobely, & the women ben right foule & euyH arrayed & þei gon aH bare fote & clothed in euyH garnementes large wyde but þei ben
- 36 schorte to the knees & longe sleeves down to the feet lych a Monkes frokke & here sleeves ben hongyng down to the
- Men are fair and wear fine garments.
Women are foul and poorly dressed.
[² fol. 64 b]

feet; And *pei* han gret heer t long hanginge aboute here schuldres. And *pei* ben blake wommen, foule t hidouse; And treuly as foule as *pei* ben als euele *pei* ben. In *pat* kyngdom of Caldee in a cytee *pat* is clept **HUR** 4

Hur. dueled Thare Abrahames fader t pere was Abraham born. And *pat* was in *pat* tyme *pat* Nunus was kyng of Babiloyne of Arabye t of Egypt. This Nunus made the cytee of Nynyuee the whiche *pat* Noe had begonne 8

Ninus founded Nineveh. before t be cause *pat* Nunus performed it he cleped it Nynyuee after his owne name. pere lyth Thobye the prophete of whom holy writt speketh offe. And fro *pat* cytee of Hur Abraham departed be the commande- 12

Tobijah buried there. ment of god fro pens after the deth of his fader t ladde with him Sarra his wif t Loth his brotheres sone because *pat* he hadde no child, And *pei* wenten to duelle in the lond of CHANAAN in a place *pat* is clept SYCHEM. And 16

Abraham, Sarah and Lot went from Hur to Sichem. pis loth was he *pat* was saued whan Sodom t Gomorre t the opere cytees ⁽¹⁾ weren brent t sonken down to helle where *pat* the dede see is now, as I haue told 30

before. In *pat* lond of Caldee *pei* han here propre 20 langages t here propre lettres, suche as 3ee may see here after. Besyde the lond of Caldee is the lond of

Amazonie or Feminie. ^[1 fol. 65 a] AMAZOYNE *pat* is the lond of FEMYNYE t in *pat* reme is all wommen t noman, Noght as summe ¹men seyn 24

pat men mowe not lyue pere, but for because *pat* the wommen wil not suffre no men amonges hem to ben here souereynes. For sum tyme per was a kyng in *pat* contrey t men maryed as in oper contreyes t so befeh 28

Colopeus killed in Seythia. *pat* the kyng had werre with hem of SICHIE, the whiche kyng highite COLEPEUS, *pat* was slayn in bataylle t all the gode blood of his reme. And whan the queen t all the othere noble ladyes sawen *pat* *pei* weren all wydewes t *pat* 32

all the riall blood was lost *pei* armed hem t as creatures out of wytt *pei* slowen all the men of the contrey *pat* weren laft for *pei* wolden *pat* all the wommen weren wydewes as the queen t *pei* weren. And fro *pat* tyme hiderwardes 36

⁽¹⁾ þ, C.

pei neuere wolden suffren man to dweñt amonges hem
 lenger þan .vij. dayes & .vij. nyghtes, Ne þat no child þat
 were male scholde dueñt amonges hem lenger þan he were No boys
allowed.
 4 noryscht & þanne sente to his fader. And whan pei wil
 haue ony companye of man þan pei drawen hem towardes
 the londes marchynge next to hem. And þan pei [haue] ⁽¹⁾
 here loues þat vsen hem & pei duellen with hem an .vij.
 8 dayes or .x. & þanne gon hom aȝen. And ȝif pei haue
 ony knaue child pei kepen it a certeyn tyme & þan senden
 it to the fadir whan he can gon allone & eten be him self
 or eñt pei sleen it; And ȝif it be a femele pei don away Girls'
breasts
burnt away,
to make
them better
fighters.
 12 þat on pappe with an hote hiren. And ȝif it be a
 womman of gret lynage pei don away the left pappe þat
 pei may the better beren a scheeld, And ȝif it be a
 womman on fote pei don away the [riȝt] ⁽²⁾ pappe for to
 16 scheten with bowe turkeys, For they schote wel with
 bowes. In þat lond pei haue a queen þat gouerneth aȝ
 þat lond & aȝ pei ben obeyssant to hire And ^[1 fol. 65 b] always pei
 maken here queen by electioun þat is most worthy in The queen
is elected.
The
Amazons
are great
warriors.
 20 armes. For pei ben riȝt gode werryoures & orped &
 wyse, noble & worthi. And pei gon often tyme in sowd
 to help of oþer kynges in here werres for gold & syluer
 as othere sowdyoures don. And pei meyntenen himself
 24 right vygouresly. This lond of Amazoyne is an Ile aȝ
 envirouned with the see saf in .ij. places where ben .ij.
 entrees, And bezonde þat water duellen the men þat ben
 here paramoures & hire loues, where pei gon to solacen
 28 hem whan pei wole. Besyde amazoyne is the lond of
 TARMEGYTE þat is a gret contre & a fuȝt delectable And Tarmegite.
 for the godness of the contree kyng Alisandre leet first
 make þere the cytee of Alisandre; And ȝit he made .xij.
 32 cytees of the same name; But þat cytee is now clept
 Celsite. And fro þat oþer cost of Caldee toward the Seleucia.
 south is Ethiope a gret contree þat streccheth to the ende
 of Egypt; Ethiope is departed in .ij. parties princypaȝ.
 36 And þat is in the est partie & in the meridionaȝ partie,

⁽¹⁾ Missing, C.⁽²⁾ left, MS.

Mauritania. The whiche partie meridionaH is clept MORETANE. And the folk of *pat* contree ben blake ynow t more blake þan in the toþer partie t þei ben clept mowres. In *pat* partie is a weH *pat* in the day it is so cold *pat* noman may 4
 The hot and cold fountain. drynke þere offe And in the nyght it is so hoot *pat* noman may suffre hys hond þere in. And bezonde *pat* partie toward the south to passe by the see Occean is a gret lond t a gret contrey, but men may not dueH þere for the 8
 Turbid and salt water. feruent brennynge of the sonne, so is it passyng hoot in *pat* contrey. In Ethiope aH the Ryueres t aH the watres ben trouble t þei ben somdeH salte for the gret hete *pat* is þere. And the folk of *pat* contree ben ¹lyghtly dronken 12
 [fol. 66 a] Weaknesses of Ethio- plains. t han but litiH appetyt to mete And þei han comounly the flux of the wombe t þei lyuen not longe. In Ethiope ben many dyuerse folk And Ethiope is clept CUSIS. In *pat* contree ben folk *pat* han but o foot t þei gon so 16
 One-footed men. blyue *pat* it is meruaylle And the foot is so large *pat* it schadeweth aH the body azen the sonne Whanne þei wole lye t reste hem. In Ethiope whan the children ben 3onge t lytiH þei ben aH 3alowe And whan *pat* þei 20
 waxen of age *pat* 3alowness turneth to ben aH blak. In Ethiope is the cytee of Saba t the lond of the whiche on of the .iij. kynges *pat* presented oure lord in Bethleem was kyng offe. Fro Ethiope men gon into ynde be 24
 manye dyuerse contreyes And men clepen the high ynde EMLAK. And ynde is devyded in .iij. princypaH parties
 India major. *pat* is [ynde] ⁽¹⁾ the more *pat* is a fuH hoot contree t
 India minor. ynde the less *pat* is a fuH atempree contrey *pat* 28
 strecceth to the londe of Mede. And the .iij. part toward the Septentrion is fuH cold so *pat* for pure cold t contynueH frost the water becometh CristaH. And vpon tho roches of cristah growen the gode dyamandes 32
 Northern India. Crystal from ice, and diamonds from crystal. *pat* ben of trouble colour; 3alow CristaH draweth colour lyke oylle And þei ben so harde *pat* noman may pollysch hem t men clepen hem dyamandes in *pat* contree t HAMESE in anoþer contree. Othere dyamandes men 36

(1) Missing, C.

fynden in Arabye þat ben not so gode t þei ben more
 broun t more tendre. And oper dyamandes also men
 fynden in the Ile of Cipre þat ben ȝit more tendre t hem
 4 men may wel pollischen; And in the lond of Macedoyne
 men fynden dyamaundes also, But the beste t the moste
 precyious ben in ynde. ¹And men fynden many tyme [1 fol. 66 b]
 harde dyamaundes in a masse þat cometh out of gold whan
 8 men puren it t fynen it out of the myne whan men
 breken þat mass in smale peces. And sum tyme it
 happeneth þat men fynden summe as grete as a pese t
 summe lasse t þei ben als harde as þo of ynde. And aȝ
 12 be it þat men fynden gode dyamandes in ynde, ȝit
 natheles men fynden hem more comounly vpon the roches
 in the see t vpon hilles where the myne of gold is; And
 þei growen many to gedre on lytiȝ another gret And per
 16 ben summe of the gretness of a bene t summe als grete
 as an hasell note t þei ben square t poynted of here owne
 kynde bope abouen t benethen withouten worchinge of
 mannes hond t þei growen togedre male t female And
 20 þei ben noryscht with the dew of heuene And þei engen-
 dren comounly t bryngen forth smale children þat multi-
 plyen t growen aȝ the ȝeer. I haue often tymes assayed
 þat ȝif a man kepe hem with a lityȝ of the roche, t
 24 wete hem with may dew ofte sithes þei schult growe
 eueryche ȝeer, t the smale wole wexen grete. For right
 as the fyn perl congeleth and wexeth gret of the dew
 of heuene right so doth the verray dyamand, And right
 28 as the perl of his owne kynde taketh roundness right so
 the dyamand be vertu of god taketh squareness. And
 men schalt bere the dyamaund on his left syde for it is
 of grettere vertue þanne þan on the right syde; For the
 32 strengthe of here growynge is toward the north þat is
 the left syde of the world, t the left partie of man is
 whan he turneth his face toward the est. And ȝif ȝou lyke
 to knowe the vertues of þe dyamand ²as men may fynden [1 fol. 67 a]
 36 in the lapidarye þat many men knowen noght, I schalt
 telle ȝou as þei bezonde the see seyn t affermen, of whom

Diamonds
 from gold
 ore.

They grow
 and multi-
 ply like
 animals.

If watered
 enough,
 they will
 grow.
 Pearls and
 diamonds
 grow from
 dew.

Diamonds
 should be
 worn on the
 left.

They give
man
courage,
health and
victory,

protect
him from
evil spirits,

and turn
away
witchcraft.

They cure
lunacy and
demoniac
possession.

Blue
diamonds.

White.

[1 fol. 67 b]

Buyers are
often
deceived.

all science & all philosophie cometh fromi. . He þat bereth
the dyamand vpon him, it ȝeueth him hardyness & man-
hode & it kepeth the lemes of his body hole, It ȝeueth
him victorie of his enemyes in plee & in werre ȝif 4
his cause be rightfull, & it kepeth him þat bereth it in
gode wytt. And it kepeth him fro strif & ryot, fro
euyß sweuenes, from sorwes & from enchauntementes &
from fantasies & illusionns of wykked spiritres. And ȝif 8
ony cursed wycche or enchauntour wolde bewycchen him
þat bereth the dyamand, all þat sorwe & mischance schaff
turne to himself þorgh vertue of þat ston And also no
wylde best dar assaylle the man þat bereth it on him. 12
Also the dyamand scholde ben ȝouen frely withouten
coueytynge & withouten byggyng & þan, it is of grettere
vertue. And it maketh a man more strong & more sad
aȝenst his enemyes And it heletþ him þat is lunatyk & 16
hem þat the fend pursueth or trauayleth. And ȝif
venym or poyson be brought in presence of the dyamand
anon it begynneth to wexe moyst & for to swete. þere ben
also dyamandes in ynde þat ben clept VIOLASTRES for here 20
colour is liche vyolet or more browne þan the violetes,
þat ben full harle & full precyous, But ȝit sum men
loue not hem so wel as the opere But in soth to me I
wolde louen hem als moche as þe opere, For I haue seen 24
hem assayed. Also þere is a noþer maner of dyamandes
þat ben als white as cristall but þei ben a lityß more
trouble & þei ben gode & of gret vertue & all þei ben
square & poynted of here owne kynde, And summe 28
ben .vj. squared ¹summe .iiij. squared & summe .iiij.
as nature schapeth hem & þefore whan grete lordes &
knyghtes gon to sechen worschipe in armes þei beren
gladly the dyamaund vpon hem. I schal speke a 32
lityß more of the dyamandes all þough I tarye my
matere for a tyme, to þat ende þat þei þat knowen
hem not be not disceyued þe gabberes þat goiþ be the
contree þat sellen hem. For whoso wil lye the dyamand, 36
it is nedefull to him þat he knowe hem be cause þat men

counterfeten hem often of cristall þat is 3alow. ⁊ of
 SAPHIRES of cytryne colour þat is 3alow also, ⁊ of the
 Saphire loupe ⁊ of many oþer stones; But I telþ you theise
 4 contrefetes ben not so harde. And also the poyntes wil
 breken lightly ⁊ men may esily pollisschen hem But
 sunne werkmen for malice wil not pollisschen hem, to
 þat entent to maken men beleue þat þei may not ben
 8 pollisscht. But men may assaye hem in this manere:
 First schere with hem or write with hem in SAPHIRES in
 cristall or in oþer precious stones. After þat men taken
 the ADEMAND þat is the schipmannes ston þat draweth
 12 the nedle to him And men leyn the dyamand vpon the
 Ademand ⁊ leyn the nedle before the ademand And 3if
 the dyamand be gode and vertuous, the ademand draweth
 not the nedle to him whils the dyamand is þere present.
 16 And þis is the preef þat þei bezonde the see maken.
 Natheles it befulleth often tyme þat the gode dyamand
 leseth his vertue be synne ⁊ for Incontynence of him
 þat bereth it And þanne is it nedful to make it to
 20 recoueren his vertue aȝen or ell it is of litiþ value.

False stones
are softer.

Precious
stones or
magnets
may be used
to try
them.

The
diamond
may lose
its vertue
through sin.

OF THE CUSTOMS OF YLES ABOUTEN YNDE; Ch. XIX.
 OF THE DIFFERENCE BETWIX YDOLES ⁊
 SIMULACRES; OF .IIJ. MANER GROWYNGES
 OF PEPER VPON O TREE; OF THE WELLE
 þAT CHAUN¹GETH HIS ODOUR EUERY HOUR [¹ fol. 68 a]
 OF THE DAY, ⁊ þAT IS MERUAYLLE.

IN YNDE ben fulþ manye dyuerse contrees And it is
 cleped YNDE for a flom þat renneth þorghout the
 contree þat is clept ynde. In þat flome men fynden
 24 ELES of .xxx. fote long ⁊ more And the folk þat duellen
 nyȝþ þat water ben of euyþ colour, grene ⁊ 3alow. In
 YNDE ⁊ abouten ynde ben mo þan .v. M. Iles gode ⁊ grete
 þat men duellen in, withouten þo þat ben inhabitable ⁊

Indus and
its giant
eels.

Numberless
population
of India.

They stay
at home,
being under
slow
Saturn.

We travel
about, living
under the
quick-
moving
moon.

Hormuz.

[¹ fol. 68 b]

The great
heat.

The people
lie in the
rivers to be
cooler.

withouten opere smale Iles. In euery Ile is gret plentee
of cytees + of townes + of folk with outen nombre, For
men of ynde han this condicioun of kynde, *pat* *pei* neuere
gon out of here owne contree + *perfore* is *per* gret multi- 4
tude of peple, but *pei* *ben* not sterynge ne mevable be
cause *pat* *pei* *ben* in the firste clymat, *pat* is of SATURNE
+ SATURNE is slough + litiH mevyng^ue. For he taryeth
to make his turn be the .xij. signes .xxx. 3eer. And the 8
mone passeth *porgh* the .xij. signes in .o moneth. And
for because *pat* Saturne is of so late sterynge *perfore* the
folk of *pat* contree *pat* *ben* vnder his clymat han of
kynde no wiH for to meve ne stere to seche strange 12
places. And in oure contrey is aH the contrarie, For
wee *ben* in the seuenthe clymat *pat* is of the mone. And
the mone is of lyghtly mevyng^ue + the mone is planete
of weye. And for *pat* skyH it 3eueth vs wiH of kynde 16
for to meve lyghtly + for to go dyuerse weyes + to sechen
strange thinges + *oper* dyuersitees of the world, For the
mone envyrouneth the erthe more hastyly pan any *oper*
planete. Also men gon *porgh* ynde be many dyuerse 20
contrees to the gret see OCEAN And after men fynden
pere an Ile *pat* is clept CRUES + *pider* comen marchantes
of Venyse + Gene ¹and of *oper* marches for to byen
marchandyses. But *pere* is so grete hete in *po* marches 24
+ namely in *pat* Ile, *pat* for the grete distress of the hete
mennes ballokkes hangen down to here knees for the gret
dissolucioun of the body. And men of *pat* contree *pat*
knownen the manere lat bynde hem vp or eH myghite *pei* 28
not lyue + anoynt hem with oynementes made *perfore* to
holde hem vp. In *pat* contree + in Ethiopie + in many
oper contrees the folk lyggen aH naked in ryueres +
watres, men and wommen to gedre, fro vndurne of the 32
day tiH it be passed the noon. And *pei* lyen aH in the
water saf the visage for the gret hete *pat* *pere* is. And
the wommen hauen no schame of the men, but lyen aH
togidre, syde to syde, tiH the hete be past. *pere* may 36
men see many foule figure assembled + namely nygh the

- gode townes. In þat Ile ben schippes *withouten* nayles of Iren or bondes for the roches of the Ademandes, for þei ben aH fuH þere aboute in þat see þat it is merueyle to 4 speken of. And ȝif a schipp passed be þo marches þat hadde ouþer Iren bondes or Iren nayles, anon he scholde ben perisschit, For the Ademand of his kynde draweth the Iren to him And so wolde it drawe to him the schipp, 8 be cause of the Iren, þat he scholde neuer departen fro it ne neuer go þens. Fro þat Ile men gon be see to a noþer Ile þat is clept CHANA, where is gret plentee of corn t wyn. And it was wont to ben a gret Ile t a gret 12 hauene t a good but the see hath gretly wasted it t ouercomen it. The kyng of þat contree was wont to ben so strong t so myghty þat he heeld werre ¹ aȝenst kyng Alisandre. The folk of þat contree han a dyuers 16 lawe, for summe of hem worschipe the sonne, summe the mone, summe the fuyr, summe trees, summe serpentis or the firste þing þat þei meeten at morwen, And summe worschipen symulacres t summe ydoles. But betwene 20 symulacres t ydoles is a gret difference, For symulacres ben ymages made after lykness of men or of wommen or of the sonne or of the mone or of ony best or of ony kyndely thing, t ydoles is an ymage made of lewed wiH 24 of man þat man may not fynden among kyndely thinges As an ymage þat hath .iiij. hedes, on of man, anoper of an hors or of an ox or of sum oper best þat nowen hath seyn after kyndely disposicioun. And þei þat worschipen 28 symulacres þei worschipen hem for sum worthi man þat was sumtyme, as hercules t many opere þat diden many meruayles in here tyme, For þei seyn wel þat þei be not goddes for þei knowen wel þat þere is a god of kynde 32 þat made aH thinges, the whiche is in heuene. But þei knowen wel þat this may not do the meruayles þat he made but ȝif it had ben be the specyall ȝifte of god t perfore þei seyn þat he was wel with god, And for because 36 þat he was so wel with god perfore þei worschipe him.
- And so seyn þei of the sonne be cause þat he chaungeth

Near the rocks of magnet, ships can have no iron in them.

The island of Chana.

[1 fol. 69 a]

Religions of the natives.

Pictures of natural things opposed to monstrosities.

Hero-worship.

Great deeds are evidence of God's favour.

Sun-worshippers justified.

the tyme & ȝeueth hele & norisscheth aȝ thinges vpon erthe
and for it is of so gret profite þei knowe wel þat þat
myghte not be, but þat god loueth it more þan any oþer
thing And for þat skyȝ god hath ȝouen it more gret vertue 4
in the world; þefore it is gode resoun as þei seyn, to
don it worschipe and reuerence. And so seyn þei &

[1 fol. 69 b]

Apology
for fire-
worshippers
and idola-
ters.

maken here resounes of ¹opere planetes & of the fuyr
also, be cause it is so profitable. And of ydoles þei seyn 8
also þat the ox is þo moste holy best þat is in erthe & most
pacyent and most profitable þan any other, For he doth
good ynow & he doth non euyȝ & þei knowen wel þat it
may not be withouten specyall grace of god. And þefore 12
maken þei here god of an ox the on part & the oþer
halfondeth of a man be cause þat man is the most noble
creature in erthe & also for he hath lordschipe abouen aȝ
bestes; þefore make þei the halfondel of ydole of a 16
man vpwardes & the toper half of an ox dounwardes.

Things that
bring luck
when met
in the
morning.

And of serpentis & of oþer bestes & dyuerse þinges þat
þei worschipe þat þei meten first at morwe. And þei
worschipe also specyally aȝ þo þat þei han gode 20
meetynge of, And whan þei speden wel in here iorneye
after here meetynge, & namely suche as þei han preued
& assayed be experience of longe tyme. For þei seyn
þat pilke gode meetynge ne may not come but of the 24
grace of god And þefore þei maken ymages lich to þo
thinges þat þei han beleue jnne for to beholden hem
& worschipe hem first at morwe, or þei meeten any
contrarious thinges. And þere ben also sum cristene 28

Similar
supersti-
tions among
Christians.

men þat seyn þat summe bestes han gode meetynge, þat
is to seye for to meete with hem first at morwe & summe
bestes wykked meetynge & þat þei han preued ofte tyme
þat the hare hath full euyȝ meetynge & swyn & many 32
opere bestes. And the Sparhawk or oþer foules of raveyne
whan þei fleen after here praye & take it before men of
armes, it is a gode signe, And ȝif he fayle of takynge his

Men-at-arms
foretell the
future from
the flight of
birds.

[2 fol. 70 a]

praye it is an euyȝ signe. And ²also to suche folk it is 36
an euyȝ meetynge of Ravenes. In þeise thinges & in such

- opere þer ben many folk þat beleeven because it happeneth so oftentyme to fallen after here fantasies ; And also þere ben men ynowe þat han no beleve in hem. And sith
- 4 þat cristene men han such beleve, þat ben enformed + taught aȝ day be holy doctryne whereȝne þei scholde beleve, it is no meruaylle þanne þat the paynemes þat han no gode doctryne but only of here nature beleeven
- 8 more largely for here symple. And treuly I haue seen of paynemes + sarazines þat men clepen AUGURYNES þat whan wee ryden in armes in dyuerse contrees vpon oure enemyes, be the flyenge of foules þei wolde tell vs
- 12 the pronosticiouns of thinges þat feȝ after And so þei diden fuȝ oftentymes + profreden here hedes to wedde, but ȝit it wold fallen as þei seyden. But natheles þefore scholde noght a man putten his beleve in suche thinges,
- 16 but always han fuȝ trust + beleve in god oure souereyn lord. This Ile of CHANA the sarazines han wonnen + holden, In þat Ile ben many lyouns + many oper wylde bestes And þere ben rattes in þat jle als grete as houndes
- 20 here And men taken hem with grete mastyfes, for cattes may not take hem. In this jle + manye othere men berye not no dede men, for the hete is þere so gret þat in a lityȝ tyme the flesch wil consume fro the bones. Fro
- 24 þens men gon be see toward ynde þe more to a cytee þat men clepen SARCHEE, þat is a fair cytee + a gode + þere duellen many cristene men of gode feyth. And þere ben manye religious men + namely of mendynantes. After
- 28 gon men be see to the lond of lomb, In þat lond ¹groweth the peper in a Forest þat men clepen COMBAR + it groweth nowhere eȝ in aȝ the world but in þat Forest + þat dureth wel an .xviij. iourneyes in lengthe. In þat
- 32 forest ben .ij. gode cytees, þat on highte FLADRINE + þat oȝer ZINGLANTZ And in euery of hem duellen cristene men + Iewes gret plentee, For it is a gode contree + a plentefous, but þere is ouer meche passynge hete. And
- 36 ȝee schuȝ vnderstonde þat the peper groweth in maner as doth a wylde vyne þat is planted faste by the trees of þat

Such beliefs are pardonable among the simple heathen.

I have heard augurs announce future events.

Giant rats.

The heat consumes dead men's flesh.

A Christian city.

[1 fol. 70 b]

The pepper forest.

Pepper-plants grow like vines.

When ripe,
the berries
are green,
like ivy
berries, until
put on an
oven.
Long, black,
and white
pepper.

Long pepper
is like the
catkins of
the hazel.

Black is
like grapes.

The white
is less
plentiful.

[1 fol. 71 a]

Snakes
abound
in that
country.

I do not
believe that
fires are
lighted in
the pepper
forest to
drive the
serpents
away.

The natives
anoint
themselves
with smell-
ing sap to
gather
pepper in
safety.

wode for to susteynen it by as doth the vyne, And the
fruyt perof hangeth in manere as reysynges And the tree
is so thikke charged þat it semeth þat it wolde breke ⁊
whan it is ripe it is aȝ grene as it were JUX beryes ⁊ þan men 4
kytten hem as men don the vynes ⁊ þan þei putten it
vpon an owven ⁊ þere it waxeth blak ⁊ crisp. And þere
is .iij. maner of peper aȝ vpon o tree : Long peper, blak
peper ⁊ white peper. The long peper men clepen SOR- 8
BOTYN ⁊ the blak peper is clept FULFUL. And the
white peper is clept BANO. The long peper cometh first
whan the lef begynneth to come ⁊ it is lyche the chattes
of haseȝ þat cometh before the lef ⁊ it hangeth lowe ; 12
And after cometh the blake with the lef in manere of
clustres of reys[i]nges aȝ grene ; And whan men han
gadred it þan cometh the white þat is somdeȝ lasse þan
the blake And of þat men bryngen but litiȝ in to þis 16
contrees for þei bezonden withholden it for hemself
because it is better and more attempree in kynde þan
the blake, ⁊ þerfore is þer not so gret plantee as of the
blake. In þat contree ben manye manere of serpentes 20
⁊ of oþer vermyn for the gret hete of þe contree
and of the peper. And summe men seyn þat whan þei
wil gadre the peper þei maken fuyr ⁊ brennen aboute to
make the serpentes and the cokedrilles to flee, But saue 24
here grace of aȝ þat seyn so, For ȝif þei brenten abouten,
the trees þat beren the peper scholden ben brient ⁊ it wolde
dryen vp aȝ þe vertue, as of ony oþer þing And þan þei
diden hemself moche harm ; And þei scholde neuere 28
quenchen the fuyr. But þus þei don : þei enoynten here
hondes ⁊ here feet [with an oynement] ⁽¹⁾ mad of snayles
⁊ of oþer thinges made þerfore, of the whiche the serpentes
⁊ the venymous bestes haten ⁊ dreden the sauour, ⁊ þat 32
maketh hem flee before hem be cause of the smeȝ ⁊ þan
þei gadren it seurlly ynow ⁊ wyndwe[n]² for þan is no drede
of no vermyn to come nere hem. Also toward the heed
of þat forest is the cytee of POLOBBE, And aboute the 36

(1) Missing in C.

² wyndwed, C.

cytee is a grete mountayne þat also is clept *POLOMBE* And
 of þat mount the cytee hath his name, And at the foot
 of that mount is a fair welle + a gret þat hath odour + The
Fountain
of Youth.
 4 sauour of alle spices, And at euery hour of the day he
 chaungeth his odour + his sauour dyuersely And whoso
 drynketh .iiij. tymes fasting of þat water of þat welle he
 is hool of aH maner sykeness þat he hath And þei þat
 8 duellen þere + drynken often of þat weH þei neuere han
 sekeness + þei semen aH weys 3onge. I haue dronken I tried it
three or
four times.
 þere of .iiij. or .iiiiij. sithes + 3it me thinketh I fare the
 better. Sum men clepen it the weH of 3outhē for þei
 12 þat often drynken þere of semen aHweys 3ongly + lyuen
 with¹outen sykeness, And men seyn þat that welle cometh [1 fol. 71 b]
 out of *paradys* + þerfore it is so vertuous. Be aH þat
 contree groweth gode gyngeuere And þerfore thider gon the
 16 *marchauntes* for spicerye. In þat lond men worschipeu
 the Ox for his sympleness + for his mekeness + for the
 profite þat cometh of him And þei seyn þat he is the
 holiest best in erthe, For hem semeth þat whosoeuere
 20 be meke + pacyent he is holy + profitable, for þanne þei
 seyn he hath aH vertues in him. þei maken the ox to
 laboure .v. 3eer or .viij. + þan þei ete him. And the
 kyng of þat contree hath aHwey an ox with him And
 24 he þat kepeth him hath euery day grete fees + kepeth
 euery day his dong + his vryne in .ij. vessel of gold +
 bryngen it before here prelate þat þei clepen *ARCHIPROTHE-*
PAPATON. And he bereth it before the kyng + maketh þere
 28 ouer a gret blessing + þan the kyng weteth his hondes
 þere in þat þei clepen Gaul + anoynteth his front + his
 brest and after he froteth him with the dong and with
 the vryne with gret reuerence for to ben fulfild of vertues
 32 of the ox + made holy be the vertue of þat holy þing þat
 nought is worth. And whan the kyng hath don þanne
 don the lordes And after hem here mynystres + oper men,
 36 yif þei may haue ony remenant. In þat contree þei maken
 ydoles half man half ox And in þo ydoles euery spirites
 speken + 3euen answere to men of what is asked hem.
 MANDEVILLE.

The worship
of oxen.

The pre-
late's duties.

Idolatrous
sacrifice.

The burning
of dead
bodies.

Suttee.

[¹ fol. 72 a]

A widower
may marry
again.

Before þoise ydoles men sleen here children many tymes
 ⁊ spryngen the blood vpon the ydoles ⁊ so þei maken here
 sacrifice. And whan ony man dyeth in the contree þei
 brennen his body in name of penance to þat entent þat he 4
 suffre no payne in erthe to ben eten of wormes. And 3if
¹his wif haue no child þei brenne hire *with him* ⁊ seyn þat
 it is resoun þat sche make him companye in þat oþer
 world as sche did in this. But ⁊ sche haue children *with* 8
 him þei leten hire lyue *with hem* to brynge hem vp 3if
 sche wole. And 3if þat sche loue more to lyue *with* here
 children þan for to dye *with* hire husbonde, men holden
 hire for fals ⁊ cursed ne schee schaff neuer ben loued ne 12
 trusted of the peple. And 3if the womman dye before
 the husbonde men brennen him *with* hire 3if þat he
 wole And 3if he wil not, noman constreyneth him þere
 to, but he may wedde anoþer tyme *withouten* blame or 16
 reproof. In þat contree growen many stronge vynes ⁊ the
 women drynken wyn ⁊ men not And the women
 schauen hire berdes ⁊ men not.

Ch. XX. OF THE DOMES MADE BE SEYNT THOMAS
 HOND; OF DEUCIOUN ⁊ SACRIFICE MADE TO
 YDOLES þERE, IN THE CYTEE OF CALAMYE;
 AND OF THE PROCESSION IN GOYNGE
 ABOUTE THE CYTEE.

The tomb
of St.
Thomas
in Calamia.

His body
was some
time in
Edessa.

FROM þat contree men passen be many marches 20
 toward a contree a .x. iourneyes þens þat is
 clept MABARON ⁊ it is a gret kyngdom ⁊ it hath many
 faire cytees ⁊ townes. In þat kyngdom lith the body of
 seynt Thomas the Apostle in flesh ⁊ bon in a faire tombe 24
 in the cytee of CALAMYE, for þere he was martyred ⁊
 buried. But men of Assirie beeren his body in to MESO-
 PATAYME in to the cytee of EDISSE And after he was
 brought pider aȝen, And the arm ⁊ the hond þat he putte 28
 in oure lordes syde whan he appered to him after his

- resurrexioun and seyde to him: *NOLI ESSE INCREDULUS
 SED FIDELIS*, is ȝit lyggyng in a vessel withouten the
 tombe. And be þat hond þei maken aȝ here Iuggementes
 4 in the contree, whoso hath right or wrong, For what *per* How his
hand gives
judgment.
 is ony dissencioun betwene ¹.ij. partyes & euery of hem [¹ fol. 72 b]
 meyneteneth his cause & seyth þat his cause is rightfult
 And þat oþer seyth the contrarye, þanne bothe partyes
 8 writen here causes in .ij. billes And putten hem in the
 hond of seynt Thomas And anon he casteth a wey the
 bille of the wrong cause & holdeth stille the bille with
 the right cause. And þerfore men comen fro fer contrees
 12 to haue iuggement of doutable causes, And oþer iugge-
 ment vse þei non þere. Also the chirche where seynt Large idols
in his
church.
 Thomas lyth is bothe gret & fair & aȝ full of grete
 SUMULACRES & þo ben grete ymages þat þei clepen here
 16 goddes, of the whiche the leste is als gret as .ij. men.
 And amonges þeise oþere þere is a gret ymage more þan
 ony of the oþere þat is aȝ couered with fyn gold &
 precious stones & riche perles And þat ydole is the god The god of
renegade
Christians.
 20 of false cristene þat han reneyed hire feyth And it sytteth
 in a chayere of gold full nobely arrayed & he hath aboute
 his necke large gyrdles wrought of gold & precious stones
 & perles; & this chirche is full richely wrought & aȝ ouer
 24 gylt withynne. And to þat ydole gon men on pilgrimage
 als comounly & with als gret deuocioun as cristene men
 gon to seynt Iames or oþer^h holy pilgrimages. And many
 folk þat comen fro fer londes to seche þat ydole, for the
 28 gret deuocoun þat þei han, þei loken neuere vpward
 but euermore down to the erthe, for drede to see ony thing
 aboute hem þat scholde lette hem of here deuocioun. And
 summe þer ben þat gon on pilgrimage to this ydole þat
 32 beren knyfes in hire hondes þat ben made full kene &
 sharpe & aȝ weyes as þei gon þei smyten hem self in
 here armes & in here legges ² & in here thyes with many Pilgrims
looking
always
towards the
earth.
 hidouse woundes & so þei scheden here blood for loue
 36 of þat ydole And þei seyn þat he is blessed & holy
 þat dyeth so for loue of his god. And oþere þere ben Pilgrims
that wound
themselves
with knives.
[² fol. 73 a]

Children
sacrificed.

Kneeling
at every
third step.

The pond
containing
valuables
for keeping
the minster
in repair.

The Juggernaut
car.

[1 fol. 73 b]

þat leden hire children for to sle to make sacrificse to þat ydole t after þei han slayn hem þei spryngen the blood vpon the ydole. And summe þer ben þat comen fro ferr t in goynge toward this ydole at euery thrydde pas þat 4 þei gon fro here hows, þei knelen t so contynuen tiht þei come thider. And whan þei comen þere þei taken ensence t oper aromatyk thinges of noble smelt and sensen the ydole as we wolde don here goddes precious 8 body. And so comen folk to worschipe this ydole sum from an hundred myle t summe fro many mo. And before the mynstre of this ydole is a vYUERE in maner of a gret lake full of water And þere in pilgrymes casten 12 gold t syluer, perles t precious stones withouten nombre in stede of offrynges And whan the mynystres of þat chirche neden to maken ony reparacioun of the chirche or of ony of the ydoles, þei taken gold t siluer, perles 16 or precious stones out of the vyuere, to quyten the costages of such þing as þei maken or reparen; so þat no thing is fawty, but anon it schalt ben amended. And 3ee schult vnderstonde þat whan [ben] ⁽¹⁾ grete festes t 20 solempnytees of þat ydole, as the dedicacioun of the chirche t the thronyng of the ydole all the contree aboute meten þere to gidere. And þei setten this ydole vpon a chare with gret reuerence, wel arrayed with 24 clothes of gold, of riche clothes of TARTARYE, of CAMACAA t oper precyous clothes, t þei leden him aboute the cytee with gret solemp¹nytee. And before the chare gon first in processioun all the maydenes of the contree .ij. t .ij. 28 togydere full ordynatly, And after the maydenes gon the pilgrymes And summe of hem fallen down vnder the wheles of the chare t lat the chare gon ouer hem, so þat þei ben dede anon. And summe han here armes 32 or here lymes all tobroken t somme the sydes, t all this don þei for loue of hire god in gret devocioun. And hem thinketh þat the more payne t the more tribulacioun þat þei suffren for loue of here god, the 36

(¹) Missing, C.

- more ioye þei schu^{ld} haue in another world And schortly
to seye 3ou, þei suffren so grette peynes & so harde
martyrdomes for loue of here ydole þat a cristene man
4 I trowe durst not taken vpon *him* the tenthē part the
peyne for loue of oure lord Ihesu crist. And after I seye
3ou before the chare gon a^{ll} the mynstrelles of the contrey
withouten nombre with dyuerse instrumentes & þei maken
8 a^{ll} the melodye þat þei cone. And whan þei han gon
a^{ll} aboute the cytee þanne þei retournen azen to the
mynstre & putten the ydole azen into his place And
þanne for the loue & in worschipe of þat ydole and for
12 the reuerence of the feste þei slen hem self a .cc. or
.ccc. persones with scharpe knyfes, of the whiche þei
bryngen the bodyes before the ydole & þan þei seyn þat
po ben seyntes because þat þei slowen hem self of here
16 owne gode wille for loue of here ydole. And as men
here þat hadde an holy seynt of his kyn wolde thinke
þat it were to hem an high worschipe, right so hem
thinketh pere, And as men here deuoutly wolde writen
20 holy seyntes lyfes & here myracles & sewen for here
canonyzaciouns, right so don þei pere for hem þat slen
hemself wilfully for loue of here ydole & seyn þat þei
ben ¹glorouse martyres & seyntes & putten hem in here
24 wrytynges & in here letanyes & avaunten hem gretly on
to a nother of here holy kynnesmen þat so becomen
seyntes & seyn: I haue mo holy seyntes in my kynrede
þan þou in þin. And the custome also pere is this, þat
28 whan þei þat han such deuocioun & entent for to sle
himself for loue of his god, þei senden for a^{ll} here
frendes & han gret plentee of mynstre^{ll} & þei gon before
the ydole ledyng him þat wil sle himself for such
32 deuocioun betwene hem with gret reuerence. And he
a^{ll} naked bath a ful scharp knyf in his hond & he
cutteth a gret pece of his flesch & casteth it in the face
of his ydoleseyenge his orysounes, recommendyng him
36 to his god. And þan he smyteth himself & maketh grette
woundes & depe here & pere til he falle down ded. And

They suffer
more for
their idol
than Chris-
tians would
for Jēsus.

Procession
with music.

Many
suicides
in the
minster.

Their
families
are proud
of them.

Their liues
are writen
and their
praises
sung, like
those of our
saints.

[¹ fol. 74 a]

The ritual
for killing
one's self
before the
idol.

The dead
body pre-
sented to
the god.

þan his frendes presenten his body to the ydole t þan þei
seyñ syngyng : holy god behold what thi trewe seruānt
hath don for þe, he hath forsaken his wif t his children
t his ricchess t aȝ the godes of the world t his owne lyf 4
for the loue of þe t to make þe sacrificse of his flesch t of
his blode, wherfore holy god putte him among thi beste
belouede seyntes in thi blisse of paradys, for he hath
wel disserued it. And þan þei maken a gret fuyre t 8
brennen the body t þanne euerych of his frendes taken
a quantyte of the assches t kepen hem in stede of
relykes t seyñ þat it is holy thing. And þei haue no
drede of no perile whils þei han þo holy asshe vpon 12
hem, And putten his name in here letanyes as a seyñt.

The ashes
from its
pyre kept
as relics.

Ch. XXI. OF THE EUYLL CUSTOMS VSED IN THE YLE
OF LAMARY, t HOW THE ERTHE AND THE
SEE BEN OF ROWND FORME AND SCHAFF,
BE PREF OF THE STERRE THAT IS CLEPT
ANTARTYK, þAT IS FIX IN THE SOUTH.

[fol. 74 b]

FRO þat contree go men be the see OCCEAN t be many
dyuerse yles t be many contrees þat were to longe
for to tell of. And a .liij. iorneyes fro this lond þat I haue 16
spoken of þere is another lond þat is full gret þat men
clepen LAMARY. In þat lond is full gret hete t the custom
þere is such þat men t wommen gon aȝ naked. And þei
scornen whan thei seen any strange folk goyng clothed 20
And þei seyñ þat god made ADAM t EVE aȝ naked And
þat noman scholde schame him to schewen him such as
god made him, For no thing is foul þat is of kyndely
nature. And þei seyñ þat þei þat ben clothed ben folk of 24
another world or þei ben folk þat trowen not in god.
And þei seyñ þat þei beleue in god þat formed the
world t þat made ADAM t EVE t aȝ oper þinges. t þei
wedden þere no wyfes, for aȝ the wommen þere ben 28
comoun t þei forsake noman And þei seyñ þei synnen ȝif
þei refusen any man, And so god commanded to ADAM

The
Adamites
of Lamory.

Community
of wives.

- t EUE t to aH pat comen of him, whan he seyde : CRESCITE
 ET MULTIPLICAMINI ET REplete TERRAM. And perfore
 may noman in pat contree seyn : this is my wyf, ne no
 4 womman may seye : this is myn husbonde. And whan
 pei han children pei may zeuen hem to what man pei
 wole pat hath companyed with hem. And also aH the
 lond is comoun, for aH pat a man holdeth o zeer another
 8 man hath it anoper zeer, And euery man taketh what
 part pat him lyketh. And also aH the godes of the lond
 ben comoun, cornes t aH oper þinges, for noþing þere is
 kept in clos ne noþing þere is vndur lok t euery man þere
 12 taketh what he wole withouten any contradiccioun t als.
 riche is o man þere as is another. ¹But in pat contree
 þere is a cursed custom, for pei eten more gladly mannes
 flesch þan any oper flesch And 3it is pat contree habundant
 16 of flesch, of fissch, of cornes, of gold t syluer t of aH
 oper godes. þider gon marchauntes t bryngen with hem
 children to selle to hem of the contree t pei byzen hem And
 3if pei ben fatte pei eten hem anon, And 3if pei ben lene pei
 20 feden hem tiH pei ben fatte t þanne pei eten hem. And
 pei seyn pat it is the best flesch t the swetest of aH the
 world. In pat lond ne in many othere bezonde pat noman
 may see the sterre TRANSMONTANE pat is clept the sterre of
 24 the see, pat is vnmevable t pat is toward the north, pat
 wee clepen the lodesterre. But men seen anoper sterre
 the contrarie to him, pat is toward the south, pat is clept
 ANTARTYK. And right as the schipmen taken here avys
 28 here t gouerne hem be the lodesterre, right so don
 schipmen bezonde þo parties be the sterre of the south,
 the whiche sterre appereth not to vs. And this sterre pat
 is toward the north pat we clepen the lodesterre ne
 32 appereth not to hem. For whiche cause men may wel
 parceyue pat the lond t the see ben of rownde schapp t
 forme, For the partie of the firmament scheweth in o
 contree pat scheweth not in another contree. And men
 36 may wel preuen be experience t sotyle compassement of
 wytt pat 3if a man fond passages be schippes pat wolde go

The land is
common
property.

[f fol. 75 a]

Cannibal-
ism.

Little
children
eaten when
fat.

The Polar
star is not
visible
there.

The
Antarctic
star is.

This proves
the earth
to be round.

Circum-
navigation
is possible.

In Bohemia
and further
to the
North, I
have seen
the Polar
star 62
degrees
high.

[1 fol. 75 b]

To the
South, I
have seen
the Ant-
arctic star
33 degrees
high.

to serchen the world, men myghte go be schippe aH aboute
the world t abouen t benethen, The whiche thing I proue
bus, after þat I haue seyn. For I haue ben toward the
partes of Braban t beholden [in]⁽¹⁾ the ASTROLABRE þat the 4
sterre þat is clept the transmontayne is .liij. degrees high,
And more forþere in ALMAYNE t BEWME it hath .lviiij.
degrees, And more forth toward the ¹parties SEPTEM-
TRIONELES it is .lxij. degrees of hegh̄te t certeyn mynutes, 8
for I self haue mesured it be the Astrolabre. Now schuH
3e knowe þat azen þat TRANSMONTAYNE is the toper sterre
þat is clept ANTARTYKE as I haue seyð before. And þo
.ij. sterres ne meeven neuere, And be hem turneth aH the 12
firmament right as doth a wheel þat turneth be his axiH
tree, So þat þo sterres beren the firmament in .ij. egaH
parties, so þat it hath als mochel abouen as it hath
benethen. After this I haue gon toward the parties 16
MERIDIONALES, þat is toward the south And I haue founden
þat in lybye men seen first the sterre ANTARTYK. And
so fer I haue gon more forth in þo contrees þat I haue
founde þat sterre more high, so þat toward the high lybye 20
it is .xviij. degrees of hegh̄te t certeyn mynutes, of the
whiche .lx. mynutes maken a degree. After goynge be
see t be londe toward this contree of þat I haue spoke
t to oper yles t londes bezonde þat contree I haue founden 24
the sterre ANTARTYK of .xxxiiij. degrees of hegh̄te t mo
mynutes. And 3if I hadde had companye t schippyng
for to go more bezonde I trowe wel in certeyn þat wee
scholde haue com aH the roundness of the firmament aH 28
aboute. For as I haue seyð 3ou befor the half of the
firmament is betwene þo .ij. sterres, The whiche halfondeH
I haue seyn. And of the toper halfondeH I haue seyn
toward the north vnder the TRANSMONTANE .lxij. degrees 32
t .x. mynutes, And toward the partie MERIDIONALE I haue
[seyn]⁽²⁾ vnder the antartyk .xxxiiij. degrees t .xvj. mynutes,
And þanne the halfondeH of the firmament in aH ne
holdeth not but .ix.^{xx} degrees. And of þo .ix.^{xx} I haue seen 36

(¹) Missing, C.

(²) been, C.

.lxij. on *pat* o *part* t .xxxiiij. on *pat* *oper part* *pat* ben .^{xx}.iiij. [1 fol. 76 a]
 t .xv. degrees t *nygh* the *halfondeH* of a degree. And so
pere ne *fayleth* but *pat* I haue seen aH the *firmament* saf
 4 .^{xx}.iiij. t .iiij. degrees t *pe* *halfondeH* of a degree And *pat* is
 not the fourthe *partie* of the *firmament*, For the .iiij.
partie of the roundness of the *firmament* holt .^{xx}.iiij. t .x.
 degrees, So *pere* *fayleth* but .v. degrees t an half of the
 8 fourthe *partie*. And also I haue seen the .iiij. *parties*
 of aH the roundeness of the *firmament* t more 3it .v.
 degrees t an half, Be the whiche I seye 3ou certeynly, *pat*
men may *envirowne* aH the *ertHe* of aH *pe* world as wel
 12 vnder as *abouen* t *turnen* a3en to his contre *pat* hadde
compane t *schippynge* t *conduyt*. And aHweys he
scholde fynde *men* *londes* t *yles* as wel as in this contree,
 For 3ee wyten weH *pat* *pei* *pat* ben toward the *antartyk*
 16 *pei* ben *streght* feet a3en feet of hem *pat* dwellen vnder
 the TRANSMONTANE also wel as wee t *pei* *pat* dwellyn
 vnder vs ben feet a3enst feet. For aH the *parties* of
 see t of lond han here appositees habitables or trepass-
 20 ables t [*yles*](¹) of pis half t bezondhalf. And wyteth
 wel *pat* after *pat* *pat* I may *parceyue* t *comprehende* the
londes of PRESTRE IOHN Emperour of Ynde ben vnder
 vs. For in goynge from Scotlond or from Englond toward
 24 Ierusalem *men* gon vpward alweys, For oure lond is in the
 lowe *partie* of the *ertHe* toward the west And the lond of
 PRESTRE IOHN is the lowe *partie* of the *ertHe* toward
 the Est and han there the day whan wee haue the *nygh*t;
 28 And also high to the contrarie *pei* han the *nygh*t whan
 wee han the day. For the *ertHe* t the see ben of round
 forme and schapp as I haue seyd befor And *pat* *pat* *men*
 gon vpward ² to o cost, *men* gon downward to another [2 fol. 76 b]
 32 cost. Also 3ee haue herd me seye *pat* IERUSALEM is in
 the myddes of the world t *pat* may *men* *preuen* t *schewen*
pere be a spere *pat* is right into the *ertHe* vpon the hour of
 mydday whan it is EQUINOXIVM, *pat* *scheweth* no schadwe
 36 on no syde. And *pat* it *scholde* ben in the myddes of

I have
therefore
seen three-
quarters of
the sky.

Doctrine
of the
Antipodists
defended.

Our
Antipodes
are in
Prester
John's
Empire.

In Jeru-
salem, a
spear throws
no shadow
at noon
on the
Equinox.

(¹) *pei*, MS.

The Holy City is as far from the eastern as from the western limit of the earth.

A traveller having searched the world, finally found himself where his own language was spoken.

If he had proceeded further, he would have reached his home, but he went back.

Later on, visiting Norway, he identified the very island.

[1 fol. 77 a]

The people of our Antipodes need not fall into the sky any more than we do.

the world Dauid wytnesseth it in the psauter where he
seyth: *DEUS OPERATUS EST SALUTEM IN MEDIO TERRE.*
þanne þei þat parten fro þo parties of the west for to
go toward *IERUSALEM*, als many iorneyes as þei gon 4
vpward for to go thider, in als many iorneyes may þei
gon fro *IERUSALEM* vnto oper confynyes of the super-
ficialtee of the erthe bezonde. And whan men gon
bezonde þo iorneyes toward ynde ⁊ to the foreyn yles, 8
aȝ is envyronynge the roundnesse of the erthe ⁊ of the
see vnder oure contrees on this half. And þerfore hath it
befallen many tymes of o þing þat I haue herd cownted
whan I was ȝong, how a worthi maȝ departed somtyme 12
from oure contrees for to go serche the world, And so
he passed ynde ⁊ the yles bezonde ynde where ben mo
þan .v. M. yles. And so longe he wente be see ⁊ lond
⁊ so enviround the world be many seisons, þat he fond 16
an yle where he herde speke his owne langage, callynge
on oxen in the plowgh suche wordes as men speken to
bestes in his owne contree, Where of he hadde gret
meruayle, for he knew not how it myȝhte be. But I 20
seye þat he had gon so longe be londe ⁊ be see, þat he
had envyround aȝ the erthe, þat he was comen aȝen
envirounynge þat is to seye goynge aboute vnto his owne
marches. ⁊ ȝif he wolde haue passed forth, (1) he had 24
founden his contre¹ and his owne knoueleche. But he
turned aȝen from þens fro, whens he was come fro ⁊ so
he loste moche peyneful labour, as himself seyde a gret
while after þat he was comen hom. For it befell after 28
þat he wente in to Norweye and þere tempest of the see
toke him and he arryued in an yle And whan he was in
þat yle he knew wel þat it was the yle where he had
herd speke his owne langage before, ⁊ the callynge of 32
oxen at the plowgh, ⁊ þat was possible þinge. But how
it semeth to symple men vnlearned þat men ne mowe not
go vnder the erthe ⁊ also þat men scholde falle toward
the heuene from vnder. But þat may not be vpon less 36

þan wee mowe falle toward heuene fro the erthe where
 wee ben. For fro what partie of the erthe þat man dueth
 ouper abouen or benethen it semeth alweys to hem þat
 4 duellen þat þei gon more right þan ony oper folk And
 •right as it semeth to vs þat þei ben vnder vs, right so it
 semeth hem þat wee ben vnder hem. For ȝif a man
 myghte falle fro the erthe vnto the firmament, be grettere
 8 resoun the erthe t̄ the see þat ben so grete t̄ so heuy
 scholde fallen to the firmament, but þat may not be And
 þefore seith oure lord god: NON TIMEAS ME QUI SUSPENDI
 TERRAM EX NICHILO. And aȝ be it þat it be possible
 12 þing þat men may so envyrone aȝ the world, natheles
 of a .M. persones on ne myghte not happen to returnen
 in to his contree. For, for the gretness of the erthe
 t̄ of the see men may go be a .M. and a .M. other
 16 weyes, þat noman cowde redye him perfiteley toward the
 parties þat he cam fro, but ȝif it were be aventure t̄
 happ or be the grace of god. For the erthe ¹is full
 large t̄ full gret t̄ holt in roundness t̄ aboute envyrone
 20 be abouen t̄ be benethen .xx. M.CCCC. t̄ .xxv. myles,
 after the opynyoun of olde wise astronomeres. And
 here seyenges I repreue nought, But after my lytyll wytt
 it semeth me, sauynge here reuerence, þat it is more. And
 24 for to haue better vndirstondynge I seye þus: Be per
 ymagyned a figure þat hath a gret compas t̄ aboute the
 poynt of the gret compas þat is clept the centre be made
 another litiȝ compas. þan after be the gret compas
 28 devised be lynes in manye parties And þat aȝ the lynes
 meeten at the centre, so þat in as many parties as the
 grete compas schal be departed, in als manye schal be
 departed the litiȝ þat is aboute the centre, aȝ be it
 32 þat the spaces ben lesse. Now þanne, be the gret compas
 represented for the firmament And the litiȝ compas
 represented for the erthe. Now þanne, the firmament is
 deuysed be Astronomeres in .xij. signes and euery signe
 36 is deuysed in .xxx. degrees, þat is .CCC. t̄ .lx. degrees
 þat the firmament hath a bouen. Also be the erthe

Each nation
 imagines
 itself to
 stand
 upright, and
 all others to
 go topsy
 turvy.

The
 difficulty
 in a voyage
 round the
 earth is to
 find one's
 way back.

[fol. 77v]

The earth's
 circumference
 is
 20,425 miles.

The celestial
 and terres-
 trial circles
 are divided
 into 360
 degrees.

One terres-
trial degree
is 600
furlongs.

The round-
ness of the
earth is
31,500
miles.

The lands
of the
extreme
West lie
outside the
climates.

[fol. 78 a]

deused in als many parties as the firmament & lat euery
partye answer to a degree of the firmament. And
wyteþ it wel þat after the Auctoures of Astronomey
.DC. furlonges of erthe answeren to a degree of the 4
firmament And þo ben ^{xx}.iiij. .vij. Mit. & .iiij. furlonges,*
Now be þat here multipliyed be .CCC. sithe & .lx. & þan
þei ben .xxxj. M^t. & .DC. myles, euery of .viij. furlonges,
after myles of oure contree. So moche hath the erthe in 8
roundness & of heghte environn after myn opynyoun &
myn vndirstondynge. And ȝee schuþ vndirstonde þat after
the opynyoun of olde wise ¹Philosophres & Astronomeres
oure contree ne Irelond ne Wales ne Scotlond ne Norweye 12
ne the oper yles costynge to hem ne ben not in the
superfycialte cownted abouen the erthe, as it scheweþ
be all the bokes of Astronomey. For the superficialtee
of the erthe is departed in .vij. parties for the .vij. 16
planetes And þo parties ben clept clymates. And oure
parties be not of the .vij. clymates, for þei ben de-
scendynge toward the west betwene high toward the
roundness of the world, & pere ben the yles of ynde, 20
And þei ben aȝenst vs þat ben in the lowe contree,
& the .vij. clymates strecchen hem enviroynyng the
world.

Ch. xxii. OF THE PALAYS OF THE KYNG OF THE YLE
OF IAUA; OF THE TREES þAT BEREN MELE,
HONY, WYN & VENYM, & OF OTHERE
MERUAYLLES & CUSTOMS VSED IN THE
YLES MARCHINGE þERE ABOUTEN.

The people
of Cinnabar
are tattooed.

BESYDE þat yle þat I haue spoken of pere is another 24
yle þat is clept SUMOBOR þat is a gret yle & the
kyng þereof is right myghty. The folk of þat yle maken
hem always to ben marked in the visage with an hote
yren bothe men and women for gret nobless, for to ben 28

knowen from *oper* folk, for *pei* holden hemself most noble
 & most worthi of all the world. And *pei* han werre
 allweys with the folk *pat* gon all naked. And faste besyde
 4 is another yle *pat* is clept *BETEMGA* *pat* is a gode yle & a
 plentyfous. And many *oper* yles *ben* *pere* aboute where
pere *ben* many of dyuerse folk of the whiche it were to
 longe to speke of all. But fast besyde *pat* yle for to passe
 8 be see is a gret yle & a gret contree *pat* men clepen *LAUA*
 & it is nygh^t .ij. M. myle in circuyt. And the kyng of *pat*
 contree is a full gret lord & a riche & a myghty And
 hath vnder him .vij. *oper* kynges of .vij. *oper* yles abouten
 12 hym. ¹This yle is full wel enhabyted & full wel manned,
pere growen all maner of spicerie more plentyfouslich
 pan in any *oper* contree, As of gyngeuere, clowegylofres,
 cane, zedewall, notemuges & maces. And wyteth wel
 16 *pat* the notemuge bereth the maces, For right as the note
 of the haseh hath an husk withouten, *pat* the note is
 closed in til it be ripe & after falleth out, right so it is of
 the notemuge & of the maces. Manye *oper* spices & many
 20 *oper* godes growen in *pat* yle, For of all ping is *pere*
 plentee saf only of wyn. But *pere* is gold & siluer gret
 plentee. And the kyng of *pat* contre hath a paleys full
 noble & full merueyllous & more riche pan any in the
 24 world, For all the degrez to gon vp in to halles & chambres
ben on of gold, an *oper* of syluer. And also the paumentes
 of halles & chambres *ben* all square on of gold & an *oper* of
 syluer & alle the walles withinne *ben* couered with gold
 28 & syluer in fyn plates. And in þo plates *ben* stories &
 batayles of knyghtes enleved & the crounes & the cercles
 abouten here hades *ben* made of precious stones & riche
 perles & grete. And the halles & the chambres of the
 32 palays *ben* all couered withinne with gold & syluer, so
pat noman wolde trowe the richness of *pat* palays but he
 had seen it. And witeth wel *pat* the kyng of *pat* yle is
 so myghty *pat* he hath many tymes ouercomen the grete
 36 Cane of CATHAY in bataylle, *pat* is the most gret
 Emperour *pat* is vnder the firmament ouer bezonde the

Java is
powerful,

[1 fol. 78 b]

and rich
in spices.

Mace is the
husk of
nutmeg.

The steps
and floors of
the king's
palace are
gold and
silver.

Figures
embossed
on the walls.

Wars
between the
king of
Java and
the Great
Chan.

see or on this half. For *pei han* had oftentyme werre
 betwene hem, because *pat* the grete *CANE* wolde constrey-
 [1 fol. 79 a] ¹nen him to holden his lond of him, but *pat* othier at a^h
 tymes defendeth him wel agenst him. After *pat* yle in 4
 goyng be see men fynden another yle gode & gret *pat*
 men clepen *PATHEEN*, *pat* is a gret kyngdom full of faire
 cytees & full of townes. In *pat* lond growen trees *pat*
 beren mele wherof men maken gode bred & white & of 8
 gode sauour And it semeth as it were of whete, but it is
 not allynges of such sauour. And *pere* ben oper trees
pat beren hony gode & swete And oper trees *pat* beren
 venym agenst the whiche *pere* is no medicyne but [on] 12
 And *pat* is to taken here propre leues & stampe hem &
 Homeo- *tempere* him with water & þan drynke it And e^h he schaff
 pathy. dye, for triacle wil not awaylle ne non oper medicyne.
 Of this venym the Iewes had let sechen of on of here 16
 frendes for to enpoysone a^h cristiantee as I haue herd
 hem seye in here confessioun before here dyenge. But
 thanked be a^h myghty god *pei* fayleden of hire purpos
 but a^hweys *pei* maken gret mortalitee of poeple. And 20
 oper trees *per* ben also *pat* beren wyn of noble sentement.
 And ȝif ȝou lyke to here how the mele cometh out of the
 trees I schaff seye ȝou. Men hewen the trees with an
 hachet a^h aboute the fote of the tree til *pat* the bark 24
 be perced in many parties & þan cometh out *per*of a
 thikke lykour, the whiche *pei* resceyuen in vesselles &
 dryen it at the hete of the sonne. And þan *pei* han it to
 A gum oozes from
 holes in the
 barks, and
 is ground
 into flour.
 [2 fol. 79 b] a mylle to grynde And it² becometh faire mele & white. 28
 And the hony & the wyn & the venym ben drawen out of
 oper trees in the same manere & put in vesselles for to
 kepe. In *pat* yle is a ded see *pat* is a lake *pat* hath no
 ground And ȝif ony thing falle in to *pat* lake it schaff 32
 neuere comen vp agen. In *pat* lake growen reedes *pat* ben
 Long canes. cannes *pat* *pei* clepen *THABY* *pat* ben .xxx. fadme long
 And of peise cannes men maken faire houses. And *per*
 ben oper canes *pat* ben not so longe *pat* growen nere the 36
 lond & han so longe rotes *pat* duren wel a .iiij. quarteres of

a furlong ore more. And at the knottes of þo rotes men
 fynden precious stones þat han gret vertues And he þat
 bereth ony of hem vpon him, yren ne steel ne may not
 4 hurt him ne drawe no blod vpon him And þerfore þei þat
 han þo stones vpon hem figheten fuH hardly bothe on see &
 lond For men may not harmen [hem] on no partye. And
 þerfore þei þat knowen the manere & schuH fighete with
 8 hem þei schoten to hem arwes & quarelles withouten yren
 or steel & so þei hurten hem & sleen hem. And also of
 þo cannes þei maken houses and schippes & oþer thinges
 as wee han here makynge houses and schippes of oke or of
 12 ony oþer trees. And deme noman þat I seye it but for a
 truffuH, for I haue seen of þo cannes with myn owne
 eyzen fuH many tymes lyggyng vpon the Ryuere of þat
 lake, of the whiche .xx. of oure felowes ne myghten not
 16 liffen vp ne heren on to the erthe. After this ¹yle men
 gon be see to anoþer yle þat is clept CALONAK & it is a
 fair lond & a plentifulous of godes. And the kyng of þat
 contrey hath als many wyfes as he wole For he maketh
 20 serche aH the contree to geten him the fairest maydens
 þat may ben founde & maketh hem to ben brought before
 him And he taketh on o nyght & anoþer a noþer nyght &
 so forth contynuelly sewyng, so þat he hath a .M. wyfes
 24 or mo. And he liggeth neuer but o nyght with on of
 hem & anoþer nyght with a noþer, but 3if þat on happene
 to ben more lusty to his plesance þan anoþer. And
 þerfore the kyng geteth fuH many children, sumtyme an
 28 .C. sumtyme an .CC. & sumtyme mo. And he hath also
 into a .xiiij. MiH Olifauntz or mo, þat he maketh for to
 ben brought vp amonges his vileynes be aH his townes.
 For in cas þat he had ony werre azenst ony oþer kyng
 32 aboute him þanne [he] maketh certeyn men of armes for
 to gon vp in to the castelles of tree made for the werre
 þat craftyly ben sett vpon the Olifantes bakkes, for to
 fyghten azen hire enemyes, & so don oþer kynges þere
 36 aboute. For the maner of werre is not þere as it is here

Precious
stones found
on the roots
of canes.
Neither iron
nor steel
can hurt
those that
wear them.

I have seen
grant canes
with my
own eyes.

[1 fol. 80 a]

The king of
Calonak has
more than
a thousand
wives.

He has as
many as two
hundred
children,
and 14,000
tame
elephants.

Castles put
on elephants
in war time.

or in *oper* contrees, ne the ordynance of werre nouper.

And men clepen the Olifantes WARKES. And in *pat* yle
pere is a gret meruayle more to speke of *pan* in ony *oper*

Each species
of fish comes
to land
once a year.

[¹ fol. 80 b]

partie of the world: For aH manere of fissches *pat* ben 4
pere in the see abouten hem comen ones in the 3eer eche

¹ manere of dyuerse fissches, on maner of kynde after other,
t *pei* casten hem self to the see banke of *pat* yle, so gret
plntee t multitude *pat* noman may vnnethe see but fissch 8

They stay
three days,
till every
man has
plenty.

t pere *pei* abyden .iij. dayes and euery man of the contree
taketh of hem als many as him lyketh, And after *pat*
maner of fissch after the thridde day departeth t goth

Each species
of fish does
the same for
three days.

into the see. And after hem comen another multitude of 12
fyssch of anoper kynde t don in the same maner as the
firste diden oper .iij. dayes. And after hem anoper till

aH the dyuerse maner of fisshes han ben pere t *pat* men
han taken of hem *pat* hem lyketh. And noman knoweth 16
the cause wherfore it may ben, But *pei* of the contree

The natives
believe that
the fishes
honour their
king for re-
producing
his kind.

seyñ *pat* it is for to do reuerence to here kyng *pat* is
the most worthi kyng *pat* is in the world as *pei* seyñ, be
cause *pat* he fulfilleth the commandement *pat* god bad to 20

ADAM t EVE whan god seyde: CRESCITE ET MULTIPLI-
CAMINI ET REplete TERRAM. And for because *pat* he
multiplieth so the world with children perfore god sendeth
him so the fissches of dyuerse kyndes of aH *pat* ben in 24
the see, to taken at his wille for him t aH his peple.
And perfore aH pe fissches of the see comen to maken him
homage as the most noble t excellent kyng of the world
t *pat* is best beloued with god als *pei* seyñ. I knowe not 28
the resoun whi it is but god knoweth. But this me

[² fol. 81 a]

This miracle
is against
nature.

semeth ² is the moste merueylle *pat* euere I saugh, For
this mervaylle is azenst kynde t not with kynde, *pat* the
fissches *pat* han fredom to environn aH the costes of the 32
see at here owne list comen of hire owne wiH to profren
hem to the deth withouten constreynynge of man. And
perfore I am syker *pat* this may not ben withouten a gret
tokene. pere ben also in *pat* contree a kynde of SNAYLES 36
pat ben so grete *pat* many persones may loggen hem in

- hire schelles, as men wolde don in a lityH hous, And
oper snayles pere ben pat ben fuH grete, but not so huge
as the oper. And of peise snayles + of gret white
4 wormes pat han blake herles pat ben als grete as a mannes
thigh + somme lesse as grete wormes pat men fynden pere
in wodes men maken Vyaunde RiaH for the kyng + for
oper grete lordes. And 3if a man pat is maryed dye in
8 pat contree, men buryen his wif with him aH quyk, For
men seyn pere pat it is resoun pat sche make him com-
panye in pat oper world as sche did in this. From pat
contree men gon be the see ocean be an yle pat is clept
12 CAFFOLOS. Men of pat contree whan here frendes ben
seke pei hangen hem vpon trees + seyn pat it is better pat
briddeles pat ben Angeles of god eten hem þan the foule
wormes of the erthe. From pat yle men gon to another
16 yle where the folk ben of fuH cursed kynde for pei norys-
schen ¹grete dogges + techen hem to strangle here frendes
whan pei ben syke, for pei wil noughit pat pei dyen of
kyndely deth, for pei seyn pat pei scholde suffren to
20 gret peyne 3if pei abyden to dyen be hemself as nature
wolde. + whan pei ben þus enstrangled pei eten here
flesch in stede of venysoun. Afterward men gon be
many yles be see vnto an yle pat men clepen MILKE +
24 pere is a fuH cursed peple for pei delyten in nothing more
þan for to fighten and to sle men And pei drynken
gladlyest mannes blood the whiche pei clepen DIBU, And
the mo men pat a man may slee, the more worschipe he
28 hath amonges hem. And 3if .ij. persones ben at debate
+ perauenture ben accorded be here frendes or be sum of
here alliance, it behoueth pat euery of hem pat schuH
ben accorded drynke of operes blood, And eH the accord
32 ne the alliance is noght worth ne it schaff not be no
refref to him to breke the alliance + the acord, but
3if euery of hem drynke of operes blood. + from pat
yle men gon be see from yle to yle vnto an yle pat is
36 clept TRACODA, where the folk of pat contree ben as
bestes + vnresonable + duellen in caves pat pei maken

The shells
of snails are
large enough
to hold
several
people.

Large white
worms
supply meat
for a king.

Widows are
buried alive
with their
dead
husbands.

In Caffo, the
sick are
hanged, as
food for
birds, who
are angels
from
heaven.

Elsewhere,
dogs are
trained to
strangle the
sick, to save
them from
pain.

[¹ fol. 81b]

In Milke,
human
blood is
drunk.

Treaties are
sanctified
by the
drinking
of blood.

In Tracoda
are cave-
dwellers,
who hiss
like snakes.

in the erthe for þei haue no wytt to maken hem houses.
And whan þei seen ony men passynge porgh here contrees
þei hyden hem in here caves. And þei eten flessch of

[¹ fol. 82 a] serpentes & þei eten but litil & þei speken nought ¹ but 4

The precious
stone Traco-
doun has
40 colours.

þei hissen as serpentes don And þei sette no prys be
non aveer ne ricchess, but only of a precyous ston þat is
amonges hem þat is of .lx. coloures; And for the name of
the yle þei clepen it TRACODOUN. And þei louen more þat 8

In Nacu-
mera live
the Cyno-
cephali.

After þat yle men gon be the see ocean be many yles
vnto an yle þat is clept NACUMERA þat is a gret yle & 12

They
worship
an ox.

good & fayr. And it is in kompas aboute more þan a .M.
myle & all the men & wommen of þat yle han houndes
hedes and þei ben clept CANOPHOLOS & þei ben full
resonable & of gode vnderstondynge, saf þat þei wor- 16

Their loin-
clothes
and
weapons.

schipen an ox for here god. And also euerych of hem
bereth an ox of gold or of syluer in his forhed in tokene
þat þei louen wel here god. And þei gon all naked
saf a lityll clout þat þei coueren with here knees & hire 20

How their
king tells
his beads.

membres. þei ben grete folk & wel fyghtynge & þei han
a gret targe þat couereth all the body & a spere in here
hond to fighte with. And ȝif þei taken ony man in
bataylle anon þei eten him. The kyng of þat yle is full 24

[² fol. 82 b]

riche & full myghty & right deuout after his lawe And
he hath abouten his nekke .ccc. perles oryent gode &
grete & knotted as PATER NOSTRES here of Amber. ² And 28

The royal
ruby a foot
long.

in maner as wee seyn oure PATER NOSTRE & oure AVE 28
MARIA, cowntyng the PATER NOSTRES, right so this kyng
seyth euery day deuoutly .ccc. preyeres to his god or þat
he ete. And he bereth also aboute his nekke a RUBYE
oryent noble & fyn þat is a fote of lengthe & fyve fyngres 32
large. And whan þei chesen here kyng þei taken him
þat rubye to beren in his hond And so þei leden him
rydynge all abouten the cytee And fro pens fromward
þei ben all obeyssant to him. And þat rubye he schaff 36
bere allwey aboute his nekke, For ȝif he hadde not þat

- rubye vpon him men wolde not holden him for kyng.
 The grete CANE of CATHAY hath gretly coueyted þat
 RUBYE but he myghte neuer han it for werre ne for no
 4 maner of godes. This kyng is so rightfuþ þ of equitytee Robbery
unknown
there.
 in his doomes þat men may go sykerlych porghout all his
 contree þ bere with him what him list, þat noman schaff
 ben hardy to robben him, And 3if he were, the kyng
 8 wolde iustifye[n] anon. Fro this lond men gon to anoþer
 yle þat is clept SILHA þ it is weþ a .Dccc. myles aboute. Silha or
Ceylon.
 In þat lond is fuþ mocheþ wast, for it is fuþ of serpent
 of dragouns þ of COKADRILLES þat noman dar duelle
 12 pere. þeise COKADRILLES ben serpent 3alowe þ rayed The
crocodiles.
 abouen þ han .iiij. feet þ schorte thyes þ grete nayles as
 clees or talouns. ¹ And pere ben somme þat han .v. fadme [1 fol. 83 a]
 in lengthe þ summe of .vj. þ of .vii. þ of .x. And
 16 whan þei gon be places þat ben grauelly, it semeth as
 pough men hadde drawn a gret tree porgh the grauelly
 place. And pere ben also many wyld bestes þ namelych
 of OLYFAUNTES. In þat yle is a gret mountayne þ in
 20 mydd place of the mount is a gret lake in a fuþ faire
 pleynd þ pere is gret plentee of water. And þei of the The lake
filled with
Adam and
Eve's tears.
 contree seyn þat ADAM þ EVE wepten vpon þat mount
 an .c. 3eer whan þei weren dryuen out of paradys And
 24 þat water þei seyn is of here teres, For so moche water
 þei wepten þat made the forseyd lake. And in the botme Precious
stones at its
bottom.
 of þat lake men fynden many precious stones þ grete
 perles. In þat lake growen many reedes þ grete cannes
 28 And pere withinne ben many COKADRILLES þ serpent þ
 grete waterleches. And the kyng of þat contree ones
 euery 3eer 3eueþ leve to pore men to gon in to the lake
 to gadre hem precyous stones þ perles be weye of almess
 32 for the loue of god þat made ADAM. And all the 3eer They anoint
their bodies
against
venomous
beasts.
 men fynde ynowe. And for the vermyn þat is withinne
 þei anoynte here armes þ here thyes þ legges with an
 oynement made of a ping þat is clept LYMONS þat is a
 36 manere of fruyt lych smale pesen, And þanne haue þei

no drede of no Cocodrilles ne of non oper venymous
 [1 fol. 83 b] vernyn. This water ¹renneth flowynge + ebynge be a
 syde of the moūntayne + in pat ryuer men fynden
 precious stones + perles gret plentee. And men of pat 4
 yle seyn comounly pat the serpentes + the wilde bestes
 of pat contree ne wil not don non harm ne touchen with
 Those beasts attack no
 strangers. euyH no strange man pat entreth in to pat contree, but
 only to men pat ben born of the same contree. In pat 8
 contree + opere pere abouten pere ben wylde gees pat han
 Two-headed
 geese and
 white lions. .ij. hedes And pere ben lyouns aH white + als grete as
 oxen + many othere dyuerse bestes + foules also pat be
 not seyn amonges vs. And witeth wel pat in pat contree 12
 + in oper yles pere abouten the see is so high pat it
 semeth as pough it henge at the clowdes + pat it wolde
 coueren aH the world; And pat is gret meruaylle pat it
 The sea
 hangs from
 the clouds. myghte be so, saf only the wiH of god, pat the eyr sus- 16
 teyneth it. And perfore seyth David in the psautere:
 MIRABILES ELACIONES MARIS.

Ch. XXIII. HOW MEN KNOWEN BE THE YDOLE, 3IF THE
 SIKE SCHALL DYE OR NON; OF FOLK OF
 DYUERSE SCHAP AND MERUEYLOUSLY DIS-
 FIGURED, AND OF THE MONKES PAT 3EUVEN
 HIRE RELEEF TO BABEWYNES, APES + MAR-
 MESETTES + TO OPER BESTES.

FROM pat yle in goynge be see toward the south is
 anoper gret yle pat is clept DONDUN. In pat yle 20
 ben folk of dyuerse kyndes so pat the fader eteth the
 sone, the sone the fader, the husbonde the wif + the wif
 the husbonde. And 3if it so befallē pat the fader or
 In Dondyn
 one relative
 eats another. moder ² or ony of here frendes ben seke anon the sone 24
 goth to the prest of here lawe + preyeth him to aske the
 ydole 3if his fader or moder or frend schall dye on pat
 [2 fol. 84 a] euyH or non. And pan the prest + the sone gon togydere
 The idols
 are con-
 sulted about
 diseases.

before the ydole & knelen full deuoutly & asken of the ydole here demande. And ȝif the deuyH pat is withinne answeze pat he schaff lyue ȝei kepen him wel, And ȝif
4 he seye pat he schaff dye þan the prest goth with the sone with the wif of him pat is seek & ȝei putten here hondes vpon his mouth & stoppen his breth & so ȝei sleen him. And after pat ȝei choppen aH the body in smale
8 peces & preyen aH his frendes to comen & eten of him The funeral feast. pat is ded & ȝei senden for aH the mynstraH of the contree & maken a solempne feste. And whan ȝei han eten the flesch ȝei taken the bones & buryen hem &
12 syngen & maken gret melodye. And alle þo pat ben of his kyn or pretenden hem to ben his frendes, & ȝei come not to pat feste ȝei ben repreued for euere more & schamed & maken gret doel, for neuere after schuff ȝei ben holden
16 as frendes. And ȝei seyn also pat men eten here flesch for to delyueren hem out of payne, For ȝif the wormes of the erthe eten hem the soule scholde suffre gret payne as ȝei seyn & namely whan the flesch is tendre & megre The human body should not feed worms.
20 ¹panne seyn here frendes pat ȝei don gret synne to leten hem haue so long langure to suffre so moche payne withoute resoun. And whan ȝei fynde the flessch fatte þan ȝei seyn pat it is wel don to senden hem sone to
24 paradys & pat ȝei haue not suffred him to longe t[o] endure in payne. The kyng of this yle is a ful gret lord & a myghty & hath vnder him .liiij. grete yles pat ȝeuen tribute to him. And in euerych of theise yles is a kyng
28 crowned & aH ben obeyssant to pat kyng And he hath in þo yles many dyuerse folk. In on of peise yles ben folk of gret stature as geauntes & ȝei ben hidouse for to loken vpon & ȝei han but on eye & pat is in the myddyH of the One-eyed giants.
32 front & ȝei eten no ping but raw flesch & raw fyssch. And in anoper yle toward the south duellen folk of foul stature & of cursed kynde, pat han non lides & here eyen ben in here scholdres And here mouth is croked as an
36 hors schoo & pat is in the myddes of here brest. And in Headless men with crooked mouths;

anoper yle also ben folk þat han non hedes t here eyen
 others with t here mouth ben behynde in here schuldres. And in
 mouths behind their backs. anoper yle ben folk þat han the face aH platt aH pleyn
 Noseless men. withouten nese t withouten mouth, but þei han .ij. smale 4
 holes aH rounde in stede of hire eyen t hire mouth is
 platt also withouten lippes. And in anoper yle ben folk
 [1*fol. 85 a] of foul fasceoun t schapp ¹ þat han the lippe aboue the
 Faces covered by the upper lip. mouth so gret þat whan þei slepen in the sonne þei 8
 keueren aH the face with þat lippe. And in anoper yle
 þer ben lityH folk as dwergHes t þei ben to so meche as
 Dwarfs that suck in food through pipes. the PRGMEYES t þei han no mouth, but in stede of hire
 mouth þei han a lytyH round hole. And whan þei schuH 12
 eten or drynken þei taken þorgh a pipe or a penne or
 such a ping and sowken it in, for þei han no tonge
 t þerfore þei speke not, but þei maken a maner of hiss-
 ynge as a nedder doth t þei maken signes on to anoper 16
 as monkes don, be the whiche euery of hem vnderstondeth
 oper. And in anoper yle ben folk þat han grete eres t
 longe, þat hangen down to here knees. And in anoper
 yle ben folk þat han hors feet t þei ben stronge t myghty 20
 and swift renneres for þei taken wyldre bestes with ren-
 nyng t eten hem. And in anoper yle ben folk þat gon
 vpon hire hondes t on hire feet as bestes t þei ben aH
 skynned t fedred t þei wole lepen as lightly into trees t 24
 fro tree to tree as it were squyrelles or apes. And in
 anoper yle ben folk þat ben bothe man t womman t þei
 Ears hanging down to the knees. Horse-footed people. han kynde of þat on t of þat oper t þei han but o pappe
 on the o syde t on þat oper non And þei han membres 28
 of generacioun of man t womman t þei vsen bothe whan
 hem list ones þat on t anoper tyme þat oper. And þei
 [2 fol. 85 b] geten ² children whan þei vsen the membre of man t þei
 bere children whan þei vsen the membre of womman. 32
 And in anoper yle ben folk þat gon aH weys vpon here
 knees ful meruey[l]ously ⁽¹⁾ t at euery pas þat þei gon it
 semeth that þei wolde falle t þei han in euery foot .viij.
 toos. Many oper dyuerse folk of dyuerse natures ben þere 36
 People that move on their knees.

⁽¹⁾ merueyslously, C.

- in oþer yles abouten, of the whiche it were to longe to
 tell þ þerfore I passe ouer shortly. From þeise yles in
 passynge be the see occean toward the est be many
 4 iourneyes men fynden a gret contree þ a gret kyngdom Kingdom of
Mancy.
 þat men clepen MANCY þ þat is in ynde the more. And
 it is the beste lond þ on the fairest þat may ben in aȝ
 the world þ the most delectable þ the most plentiful of
 8 aȝ godes þat is in power of man. In þat lond dwellen
 many cristene men þ sarrazynes, for it is A gode contree
 þ a gret And þere ben june mo þan .ij. M. grete cytees
 þ riche withouten oþer grete townes. And þere is more
 12 plantee of peple þere þan in ony oþer partie of ynde for
 the bountee of the contree. In þat contree is no nedy man
 ne non þat goth on beggyng. And þei ben fuȝ faire
 folk, but þei ben aȝ pale And the men han thynne Sparse hair
and beards
of the
people.
 16 berdes þ fewe heres, but þei ben longe; But vnethe hath
 ony man passynge .l. heres in his berd þ on heer sitt
 here, anoþer þere, as the berd of a lyberd or of a catt.
 In þat lond ben many fairere wommen þan in ony oþer
 20 contree bezonde the see And þerfore ¹ men clepen þat lond [1 fol. 86 a]
 ALBANYE because þat the folk ben white. And the chief
 cytee of that contree is clept LATORYN þ it is a iourneye The capital.
 from the see And it is moche more þan PARYS. In þat
 24 cytee is a gret ryuere berynge schippes þat gon to alle the
 costes in the see. No cytee of the world is so wel stored
 of schippes as is þat And aȝ þo of the cytee þ of the
 contre [worschipen] ⁽¹⁾ ydoles. In þat contree ben double
 28 sithes more [bridde þan] ben here: þere ben white gees White and
crested
geese.
 rede aboute the nekke þ þei han a gret crest as a cokkes
 comb vpon hire hedes And þei ben meche more þere þan
 þei ben here þ men byen hem þere aȝ quykk right gret
 32 chepe. And þere is gret plantee of neddres of whom Adders are
a great
delicacy.
 men maken grete festes þ eten hem at grete sollempnytees,
 And he þat maketh þere a feste, be it neuere so costifous
 þ he haue no neddres he hath no thank for his trauaylle.

⁽¹⁾ Words between brackets here and on p. 136 missing because the parchment is torn.

Many gode cytees *pere* ben in *pat* contree & men han gret
 plentee & gret chep of aȝ wynes & vitailles. In *pat*
 contree ben manye chirches of religious men & of here
 lawe And in þo chirches ben ydoles als grete as geauntes 4
 And to theise ydoles þei ȝeuen to ete at grete festyfuȝ
 dayes in this manere: þei bryngen before hem mete aȝ
 soden, als hoot as þei comen fro the fuyr & þei leten the
 smoke gon vp towards the ydoles And þan þei seyn *pat* 8
 the ydoles han eten & þan the religious men eten the
 mete afterwarde. In *pat* contree ¹ben white HENNES
 withouten fetheres, but þei beren white wolle as scheep
 don here. In *pat* contree wommen *pat* ben vnmaryed 12
 þei han tokenes on hire hedes lych coronales to ben
 known for vnmaryed. Also in *pat* contree *per* ben
 bestes taught of men to gon into watres into Ryueres &
 into depe stankes for to take fysch, the whiche best is 16
 but lytiȝ & men clepen hem loyres. [t whanne] men
 casten hem in to the water, anow [þei bringen] gret
 fisshes als manye as men wole. And ȝif men wil haue
 mo þei cast hem in aȝen & þei bryngen vp als many as 20
 men list to haue. And fro *pat* cytee passynge many
 iourneyes is anow^r cytee on the grettest of the world
pat men clepen CASSAY *pat* is to seyne the cytee of
 heuene. *pat* cytee is wel a .l. myle aboute & it is 24
 stronglich enhabyted with peple in so moche *pat* in on
 hous men maken .x. housholdes. In *pat* cytee ben .xij.
 princypaȝ gates and before euery gate a .iiij. myle or a
 .iiij. myle in lengthe is a gret toun or a gret cytee. *pat* 28
 cytee sytt vpon a gret lake on the see as doth VENYSE.
 And in *pat* cytee ben mo þan .xij. ¹M. BRIGGES & vpon
 euery brigge ben stronge toures & gode in the whiche
 duellen the wardeynes for to kepen the cytee fro the gret 32
 CANE. And on *pat* o part of the cytee renneth a gret
 ryuere aȝ along the cytee And *pere* duellen cristene men
 & many. ²marchauntes & oþer folk of dyuerse nacouns
 because *pat* the lond is so good & so plentyfous. And 36

Priests and
idols.Idols fed on
smoke,
priests on
meat.
[1 fol. 86b]Woolly
hens.Tame
animals
used for
fishing.Cassay or
Hangchow.Its lagoon
and 12,000
bridges.

[2 fol. 87a]

- pere groweth full gode wyn pat men clepen BIGON pat is Good wine
grown
there.
 full myghty + gentyH in drynkyng. This is a Cytee
 ryah where the kyng of MANCY was wont to dwell +
 4 pere duellen many religious men as it were of the ordre
 of freres, for pei ben mendyfauntes. From pat cytee
 men gon be watre solacyng + disportin[g]e hem tiH pei
 come to an Abbeye of monkes pat is faste by pat ben The abbey,
in whose
garden
animals are
kept.
 8 gode religious men after here feyth + lawe. In pat
 abbeye is a gret gardyn + a fair where ben many trees of
 dyuerse manere of frutes, And in this gardyn is a lytiH
 hiH full of delectable trees; In pat hiH + in pat gardyn
 12 ben many dyuerse bestes, as of Apes, Marmozettes
 Babewynes + many oper dyuerse bestes. And euery day
 whan the Couent of this Abbeye hath eten the Awmener
 let bere the releef to the gardyn + he smyteth on the
 16 gardyn zate with a clyket of syluer pat he holdeth in his
 hond + anon all the bestes of þe hiH + of dyuerse places
 of the gardyn comen out a .iiij. .M. or a .iiij. Mit. + pei
 comen in gyse of pore men And men zeuen hem the releef
 20 in faire vesselles of syluer clene ouergylt. And whan pei
 han eten the monk smyteth eftsones on the gardyn zate
 with the clyket + þan anon all the bestes retornen azen
 to here places pat pei come fro. And pei seyn pat theise
 24 bestes ben soules of worthi men pat resemblen in lykness
 of þo bestes pat ben faire + þerfore [pei zeven] ⁺(¹) hem mete
 for the loue of god. And the oper bestes pat ben foule pei
 seyn ben soules of pore men + of rude comouns; + þus
 28 pei beleuen + noman may putte hem out of þis opynyoun.
 þeise bestes aboueseyd pei let taken whan pei ben zonge
 + norisschen hem so with almess als manye as pei may
 fynde. And I asked hem 3if it had not ben better to
 32 haue zouen pat releef to pore men rather þan to þo
 bestes And pei answerde me + seyde pat pei hadde no
 pore man amonges hem in pat contree And pough it
 had ben so, þat pore men had ben among hem, 3it were
 36 it gretter Almess to zeuen it to þo soules pat don pere The poor
are less
deserving
of alms than
the souls
that do
penance.

(¹) Missing, MS.

here penance. Manye *oper merueylles* ben in *pat cytee*
 + in the contree *pere* aboute, *pat* were to long to tell
 30u. Fro *pat cytee* go men be the contree a .vj.
 Chilenfo or Nanking. iourneyes to ano^{ti}*per cytee* *pat* men clepen CHILENFO, of 4
 the whiche cytee the walles ben .xx. myle aboute. In
pat cytee ben .lx. brigges of ston so faire *pat* nonan may
 see fairere. In *pat cytee* was the firste sege of the kyng
 of MANCY for it is a fair cytee + plenteuous of aH 8
 godes. After passe men ouerthwart a gret ryuere *pat*
 men clepen BALAY + *pat* is the grettest ryuere of fressch
 water *pat* is in the world, For *pere* as it is most narow
 it is more *pan .iiij.* myle of brede. An *panne entren* 12
 men azen in to the lond of the grete CHANE. *pat*
 ryuere goth p^{er}gh the lond of PYGMANS, where *pat* the
 folk ben of lityH stature *pat* ben but .iiij. span long and
 The Pygmies' lives are as short as their bodies.
 [1 fol. 88 a] *pei* ben right faire + gentyH after here quantytees bothe 16
 1 the men + the wommen. And *pei* maryen hem whan
 they ben half 3ere of age + geten children. And *pei*
 lyuen not but .vi. 3eer or .vij. at the moste And he *pat*
 lyueth .viij. 3eer men holden him *pere* right passynge 20
 old. *peise* men ben the beste worcheres of gold, syluer,
 coutoun, sylk + of aH suche thinges of ony *oper* *pat* ben
 in the world, And *pei* han often tymes werre with the
 bryddes of the contree *pat* *pei* taken + eten. *pis* lityH 24
 folk nou^{er} labouren in londes ne in vynes but *pei*
 han grete men amonges hem of oure stature *pat* tylen
 the lond + labouren amonges the vynes for hem. And
 of *po* men of oure stature han *pei* als grete skorn + 28
 wonder as we wolde haue among vs of geauntes 3if *pei*
 weren amonges vs. *pere* is a gode cytee amonges *opere*
 where *pere* is dwellynge gret plentee of *po* lytyH folk
 And it is a gret cytee + a fair + the men ben grete *pat* 32
 duellen amonges hem, But whan *pei* geten ony children
pei ben as lityH as the PYGMEYES, And *perfore* *pei* ben
 aH for the moste part aH PYGMEYES, for the nature of the
 lond is such. The grete CANE let kepe this cytee full 36
 wel, for it is his. And aH be it *pat* the PYGMEYES ben

They fight
the cranes.

They
despise men
of normal
height.

Normal
people's
children
are born
as Pygmies
there.

- lytyh 3it pei ben full resonable after here age t conne
 bothen wytt t gode t malice ynow. Fro pat cytee
 gon men be the contree be many cytees t many townes
 4 vnto a cytee pat men clepen IANICHAY t it is a noble Yangchow.
 cytee t a riche t of gret profite to the lord. And pider
 go men to sechen marchandise of all manere of þing.
 pat cytee ¹is full moche worth 3erly to the lord of the [fol. 88 b]
 8 contree, For he hath euery 3er to rente of pat cytee as
 pei of the cyte seyn .l. Mit. CUMANTZ of floreyms of The revenue
 gold. For pei cownten pere all be CUMANZ, And euery from that
 CUMANT is .x.M. [floreyms] (¹) of gold. Now may men city.
 12 wel rekene how moche pat it amounteth. The kyng of
 pat contree is full myghty t 3it he is vnder the grete
 CANE And the gret CANE hath vnder him .xij. suche
 prouynces. In pat contree in the gode towns is a gode
 16 custom, For whoso wil make a feste to ony of his
 frendes pere ben certeyn jnnes in euery gode town t he
 pat wil make the feste wil sey to the hostellere: Arraye
 for me to morwe a gode dyner for so many folk t telleth
 20 him the nombre t deuyseth him the viaundes. And he
 seyth also: þus moche I wil dispende t nomore. And
 anon the hostellere arrayeth for him so faire t so wel t
 so honestly pat per schaff lakke no thing. And it schaff
 24 be don sunnere t with lasse cost þan t a man made it
 in his owne hows. And a .v. myle fro pat cytee toward
 the hed of the ryuere of BALAY is anoper cytee pat men
 clepen MENKE. In pat cytee is strong navye of schippes
 28 and all ben white as snow of the kynde of the trees
 pat pei ben made offe, And pei ben full grete schippes
 t faire and wel ordeyned t made with halles t chambres
 t oper eysementes, as pough it were on the lond. Fro
 32 pens go men be many townes t many cytees porgh the
 contree vnto a cytee pat men clepen LANTERYNE t it is
 an .viij. iourneyes ²fro pe cytee aboueseyd. This cytee
 sitt vpon a faire ryuere gret t brood pat men clepen
 36 CARAMARON. This ryuere passeth porgh out CATHAY t Hwang-ho.

(¹) MS., Cumantz.

it doth often tyme harm + þat fuH gret Whan it is
ouer gret.

Ch. XXIV. OF THE GRETE CHANE OF CHATAY; OF THE
RIALTEE OF HIS PALAYS + HOW HE SITT
AT METE, AND OF THE GRETE NOMBRE OF
OFFICERES þAT SERUEN HYM.

Cathay or
China.

C HATAY is a grete contree + a fair, noble + riche +
fuH of marchauntes; pider gon Marchaundes aH 4
zeres for to sechen spices + aH manere of marchandise
more comounly þan in any oper partye. And 3ee schuH
vnderstonde þat Marchaundes þat comen fro GENE or
fro VENYSE or fro ROMANYE or oper parties of LOMBARDYE 8
þei gon be see + be londe .xj. monethes or .xij. or more
sumtyme or þei may come to the yle of CATHAY, þat is
the princypaH regyoun of aH parties bezonde + it is of
the grete CANE. Fro CATHAY go men toward the est be 12
many iorneyes + þan men fynden a gode cytee betwene
T'sining-
chow. þeise opere þat men clepen SUGARMAGO. þat cytee is
on of the beste stored of sylk + oper marchandise þat
Peking. is in the world. After gon men 3it to anoþer old cytee 16
toward the est + it is in the prouynce of CATHAY, And
besyde þat cytee the men of TARTARYE han let make
The Tartar
City. a nother cytee þat is clept Caydon + it hath .xij. 3ates
And betwene the .ij. 3ates þere is aHweys a gret myle. 20
So þat the .ij. cytees, þat is to seyne the olde + the
newe han in cyrcuyt more þan .xx. myle. In this cytee
The Palace
in the
Forbidden
City.
[1 fol. 89 v]
is the sege of the grete CANE in ^{ti} a fuH gret palays +
the most passynge fair in aH the world, Of the whiche 24
the walles ben in circuyt more þan .ij. myle, And within
the walles it is aH fuH of oper palays. And in the gardyn
of the grete palays þere is a gret hiH vpon the whiche
The Green
Hill.
is anoþer palays And it is the most fair + the most riche 28
þat any man may deuyse And aH aboute the palays + the
hiH ben many trees berynge many dyuerse frutes. And

- aH aboute þat hiH ben dyches grete + depe And besyde
 hem ben grete vyueres on þat o part + on þat other
 And þere is a fuH fair brigge to passen ouer the dyches.
 4 And in þeise vyueres ben so many wylde gees + gandres
 + wylde dokes + swannes + heirouns þat it is withouten
 nombre. And aH aboute þeise dyches + vyueres is the
 grete gardyn fuH of wylde bestes so þat whan the gret
 8 CANE wil haue ony desport onþer to taken ony of the
 wylde bestes or of the foules, he wil lete chace hem
 + taken hem at the windowes withouten goynge out of
 his chambre. This palays where his sege is is bothe
 12 gret + passynge fair And within the palays in the halle
 þere ben .xxiiij. pyleres of fyn gold + aH the walles ben
 couered withjnnne of rede skynnes of bestes þat men
 clepen PANTERES, þat ben faire bestes + wel smellyng
 16 so þat for the swete odour of þo skynnes non euyH ayr
 may entre in to the palays. þo skynnes ben als rede as
 blode + þei schynen so brighte aȝen the sonne þat vnethes
 noman may beholden hem. And many folk ¹ worschipe[n] [1 fol. 90 a]
 20 þo bestes whan þei meeten hem first at morwe for here
 gret vertue + for the gode smeH þat þei han, + þo skynnes
 þei preysen more þan þough þei were plate of fyn gold.
 And in the myddes of this palays is the mountour for
 24 the grete CANE þat is aH wrought of gold + of precyous
 stones + grete perles. And at .iiij. corneres of the
 mountour ben .iiij. serpentes of gold And aH aboute þer is
 ymade large nettes of sylk + gold + grete perles hangynge
 28 aH aboute the mountour. And vnder the MOUNTOUR ben
 CONDYTES of beuerage þat þei drynken in the Emperours
 court And besyde þe condytes ben many vesselles of gold
 be the whiche þei þat ben of houshold drynken at the
 32 condyt. And the halle of the palays is fuH nobelych
 arrayed + fuH meruey[1]leously atyred on aH partyes in
 aH thinges þat men apparayle with ony halle. And first
 at the chief of the halle is the Emperoures throne fuH
 36 high where he sytteth at the mete + þat is of fyn

The Great
Can watches
the chase
from his
windows.

The palace
walls hung
with
panther
skins or
russia
leather.

The Great
Can's
mountour.

The con-
duits for
beverage.

The hall
and throne.

The order
of pre-
cedence at
table.
The
Emperesses.

[¹ fol. 90 b]

The head-
dress of
married
women.

The
Emperor's
sons.

The
sovereign's
table.

Single
tables for
members of
the court.

The
secretaries.

precyouse stones bordured aȝ aboute *with* pured gold +
precyous stones + grete perles, And the grees *pat* he goth
vp to the table *ben* of *precious* stones medled *with* gold.
And at the left syde of the Emperoures sege is the sege 4
of his firste wif o degree lowere *pan* the Emperour + it is
of jaspere bordured *with* gold + *precious* stones. And the
sege of his seconde wif is also ano^{per} [degree] more lowere
pan his firste wif + it is also of jaspere bordured *with* 8
gold as *pat* o^{per} is. And the sege of the thridde wif is
¹ also more lowe be a degree *pan* the seconde wif. For he
hath alweys .iiij. wives *with* him where *pat* euere he be +
after his wyfes on the same syde sytten the ladyes of his 12
lynage 3it lowere after *pat* *pei* *ben* of estate. And aȝ þo
pat *ben* maryed han a countrefete made lyche a *MANNES*
root vpon here hedes cubyte long aȝ wrought *with* grete
perles fyne + oryent + abouen made *with* pecokes fedres 16
+ of o^{per} schynynge fedres + *pat* stont vpon here hedes
lyke a crest, in tokene *pat* *pei* *ben* vnder mannes fote +
vnder subieccioun of man, And *pei* *pat* *ben* vnmaryed
han none suchē. And after at the right syde of the 20
Emperour first sytteth his oldest sone *pat* schaff regne
after him; And he sytteth also o degree lowere *pan* the
Emperour in suchē manere of seges as don the Emperesses.
And after him sitten o^{per} grete lordes of his lynage, euery 24
of hem a degree lowere *pan* o^{per}, as *pei* *ben* of estate.
And the Emperour hath his table allone be him self *pat*
is of gold + of *precious* stones or of cristaff bordured *with*
gold + full of *precious* stones or of Amatystes or of 28
LIGNUM ALOES *pat* cometh out of paradys or of Iuory
bounden + bordured *with* gold. And euerych of his
wyfes hath also hire table be hireself And his eldest sone
+ the o^{per} lordes also + the ladyes + aȝ *pat* sitten *with* 32
the Emperour han tables allone be himself full riche.
And pere nys no table but *pat* it is worth an huge tresour
of gode. And vnder the Emperoures table sitten .iiij.
clerkes *pat* writen aȝ *pat* the Emperour seyth, be it good, 36

- be it euyh. ¹ For aH þat he sey(h) moste ben holden, for ^[1 fol. 91 a]
 he may not chaungen his woord ne revoke.it. And [at] ⁽¹⁾
 grete solempne festes before the Emperoures table men
 4 bryngen grete tables of gold t pereon ben Pecokes of gold The auto-
 t many oper maner of dyuerse foules aH of gold t richely matic birds.
 wrought t enameled t men maken hem dauncen and
 syngen clappynge here wenges to gydere t maken gret
 8 noyse t wheper it be by craft or be nygromancye I wot nere,
 but it is a gode sight to beholde t a fair, And it is gret
 meruayle how it may be. But I haue the lasse meruaylle
 because þat þei ben the moste sotyle men in all sciences t Cleverness
 12 in aH craftes þat ben in the world, For of sotyltee t of of the
 malice t of fer castynge þei passen aH men vnder heuene. Chinese.
 And perfore þei seyn hem self þat þei seen with .ij. eyen Their boast
 t the cristene men see but with on be cause þat þei ben that other
 16 more sotyh þan þei, For aH oper naciouns þei seyn ben nations are
 but blynde in conynge t worchinge in comparisoun to blind,
 hem. I did gret besyness for to haue lerned þat craft Christians
 but the maistre tolde me þat he had made avow to his god one-eyed,
 20 to teche it to no creature but only to his eldeste sone. and that
 Also aboute the Emperoures table t the opere tables t only them-
 abouen a gret partie in the halle is a VYNE made of fyn selves use
 gold t it spredeth aH aboute the haH t it hath many both eyes.
 24 clustres of grapes, somme white, somme grene, summe The gold
 3alowe t somme rede t somme blake, aH of precious vine with
 stones. The white ben of CRISTALL t of BERYLLE t of the grapes
 JRIS, the 3alowe ben of TOPAZES, the rede ben of of precious
 28 RUBIES ² t of GRENAZ t of ALABRAUNDYNES, The grene [2 fol. 91 b]
 ben of Emeraudes of Perydos t of Crisolytes, And the
 blake ben of Onichez t Garantez. And þei ben aH so
 propurlych made þat it semeth a verry vyne berynge
 32 kyndely grapes. And before the Emperoures table
 stonden grete lordes t riche barouns t othere þat seruen
 the Emperour at the mete. But noman is so hardy to
 speke a word but 3if the Emperour speke to him, But 3if
 36 it be Mynstrelles þat syngen songes t tellen gestes or oper Concerts
 during
 meals.

⁽¹⁾ Missing, C.

Precious
vessels.

Silver is
despised.

The guard
of the hall.

I served the
Emperor to
admire the
state of his
court.

[1 fol. 92 a]

The luxury
at court is
incredible.

The com-
moners'
table
manners
are vile.

But the
sovereign's
household
is splendid.

desportes to solace *with* the Emperour. And all the
vesseH *pat men ben serued with* in the halle or in
chambres *ben of precious stones* And specyally at grete
tables, ouper of jaspere or of cristall or of Amatystez or 4
of fyn gold. And the cuppes *ben of Emeraudez + of*
Saphires or of Topazes, of Perydoz and of many oper
precyouse stones. VesseH of syluer is *pere non*, for *pei*
teH no prys *pere* of to make no vesseH offe, But *pei* 8
maken *perof grecynges + pileres + pawmentes* to halles +
chambres. And before the halle dore stonden manye
barounes + knyghtes clene armed to kepe *pat* noman
entre, but *zif* it be the wille or the commandement of the 12
Emperour or but *zif* *pei ben seruauantes* or mynstraH of
the houshold; And oper non is not so hardy to neighen
ny the haH dore. And *ze schuH vndirstonde* *pat* my
felawes and I *with* oure zomen we *serueden* this 16
Emperour + weren his Soudyours .xv. monethes agenst
the kyng of MANCY *pat* held werre agenst him. And the
cause was for wee ¹ hadden gret lust to see his noblesse +
the estat of his court + all his gouernance, to wite *zif* it 20
were such as we herde seye *pat* it was. And treuly we
fond it more noble and more excellent + ricchere + more
merueyllous *pan euer* we herde speke offe. In so moche
pat we wolde neuer *han* leved it, had wee not a seen it, 24
For I trowe *pat* noman wolde beleve the noblesse, the
ricchesse ne the multytude of folk *pat ben* in his court,
but he had seen it. For it is not *pere* as it is here, For
the lordes here *han* folk of certeyn nombre als *pei* may 28
suffise, But the grete CHANE hatH euery day folk at his
costages + expens as *withouten* nombre. But the
ordynance ne the expenses in mete + drink ne the
honestee ne the clenness is not so arrayed *pere* as it is 32
here; for all the comouns *pere eten* *withouten* cloth vpon
here knees + *pei eten* all maner of flessch + lityH of bred,
And after mete *pei wypen* here hondes vpon here skyrtes
+ *pei eten* not but ones a day. But the estat of lordes is 36
full gret + riche + noble. And all be it *pat sum men wil*

not trow me, but holden it for fable to tellen hem the nobless of his persone & of his estate & of his court & of the gret multytude of folk pat he holt, natheles I schaff
 4 seye 3ou A partye of him & of his folk, after pat I haue seen the manere & the ordynance full many a tyme. And whoso pat wole may leue me 3if he wiþ, And whoso wiþ not may leue also. For I wot wel 3if any man hath
 8 ben in þo contrees bezonde, þough he haue not ben in the place ¹where the grete CHANE duelleth, he schaff here speke of him so meche merueylouse ping, pat he schaff not trowe it lightly; And treuly no more did I myself til
 12 I saugh it. And þo pat han ben in þo contrees & in the gret CANES houshold knowen wel pat I seye soþ And þerfore I wiþ not spare for hem pat knowe not ne beleue not but pat þat þei seen for to tell 3ou a partie of him &
 16 of his estate pat he holt whan he goth from contree to contree & whan he maketh solempne festes.

No one can believe it, unless he sees it.

[¹ fol. 92 b]

WHEREFORE HE IS CLEPT THE GRETE CHANE; Ch. xxv.
 OF THE STYLE OF HIS LETTRES, AND OF
 THE SUPERSCRIPCION ABOWTEN HIS GRETE
 SEALL & HIS PRYUEE SEALL.

FIRST I schaff seye 3ou whi he was clept the gret
 CHANE. 3ee schuff vndirstonde pat aþ the world
 20 was destroyed be Noes flood saf only Noe & his wif & his children. Noe had .iiij. sones SEM, CHAM & IAPHETH. This CAM was he pat saugh his fadres preuy membres naked whan he slepte & scorned hem & schewed hem with
 24 his fynger to his bretheren in scornynge wise & þerfore he was cursed of god, And IAPHETH turned his face away & couered hem. þeise .iiij. bretheren had cesoun in aþ the lond And this CHAM for his crueltee toke the
 28 gretter & the beste partie toward the est, pat is clept ASYE And SEM toke AFFRYK And IAPHETH toke EUROPE, And þerfore is aþ the erthe departed in theise .iiij. parties be þeise .iiij. breþeren. CHAM was the grettest & the most
 MANDEVILLE.

Cham, the accursed son of Noah, inherited Asia.

Cham was
the ancestor
of Nimrod
and of the
various
monsters
and
heathens.

[1 fol. 98 a]

The Great
Can of Asia
calls himself
after Cham.

Rise of the
Tartar
people.

[2 fol. 98 b]

myghty t of him camen mo generaciouns þan of the
opere And of ¹his sone CHUSE was engendred MEMBROTH
the geaunt þat was the firste kyng þat euer was in the
world t he began the fundacioun of the tour of BABY- 4
LOYNE. And þat tyme the fendes of helle camen many
tymes t leyen with the wommen of his generacioun t
engendred on hem dyuerse folk as MONSTRES t folk dis-
figured, Summe withouten hedes, summe with grete eres, 8
summe with on eye, summe geauntes, sum with hors feet
t many oper of dyuerse schapp azenst kynde. And of
þat generacioun of CHAM ben comen the PAYNEMES t
dyuerse folk þat ben in yles of the see be aH ynde. And 12
for als moche as he was the most myghty t no man
myghte withstonde him he cleped himself the sone of
god t souereyn of aH the world, And for this CHAM this
Emperour clepeth him CHAM t souereyn of aH the world. 16
t of the generacioun of SEM ben comen the Sarrazines,
And of the generacioun of IAPHETH is comen the peple of
Israel And [wee]⁽¹⁾ þough þat wee duellen in EUROPE. this
is the opynyoun þat the SYRYENES t the SAMARITANES han 20
amonges hem t þat þei told me before þat I wente toward
ynde, But I fond it operwise. Natheles the sothe is this,
þat TARTARYNES t þei þat duellen in the grete Asye þei
camen of CHAM, But the Emperour of CHATAY clepeth 24
him not CHAM, bu[t] CAN t I schaH teH þou how. It is but
lityH more þan .viiij. 3eer þat aH TARTARYE was in sub-
iectioun t in seruage to othere nacyouns abouten, for þei
weren but bestyaH folk t diden noping but kepten bestes 28
t lad hem to pastures. But amonges ²hem þei hadden
.vij. princypaH nacyouns þat weren soueraynes of hem
alle, Of the whiche the firste nacyoun or lynage was clept
TARTAR, And þat is the most noble t the moste preysed. 32
The seconde lynage is clept TANGHOT, The pridde EURACH,
The .iiij. VALAIR, The .v. SEMOCH, The .vj. MENGLY, The
.vij. COBOUGH. Now befeH it so, þat of the firste lynage
succeeded an old worthi man þat was not riche, þat hadde 36

(1) wee, missing in C.

- to name CHANGUYS. This man lay vpon a night in his bed, & he sawgh in a vision pat pere cam before him a knyght Armed all in white & he satt vpon a white hors
 4 & seyde to him: CAN, slepest pou? the Inmortal god hath sent me to pe & it is his wille pat pou go to the .vij. lynages & seye to hem pat pou schalt ben here Emperour. For pou schalt conquere the londes & the
 8 contrees pat ben abouten, And pei pat marchen vpon zou schuH ben vnder zoure subieccioun, as 3ee han ben vnder hires, for pat is goddes wille Inmortal. And whan he cam at morwe CHANGUYS roos & wente to the .vij. lynages
 12 & tolde hem how the white knyght had seyde, And pei scorned him & seyden pat he was a fool & so he departed fro hem all aschamed. And the nyght sewynge this white knyght cam to the .vij. lynages & commaunded hem
 16 on goddes behalue Inmortal pat pei scholde make this CHANGUYS here Emperour & pei scholde ben out of subieccioun & pei scholde holden all oper regiounes aboute hem in here seruage, as pei had ben to hem befor. And
 20 on the morwe¹ pei chosen him to ben here Emperour And pei setten him vpon a blak fertre & after pat pei liften him vp with gret solempnytee & pei setten him in a chayer of gold & didn hym all maner of reuerence & pei
 24 cleped him CHAN, as the white knyght called him. And whan he was pus chosen he wolde assayen 3if he myghte trust in hem or non & wheper pei wolde ben obeyssant to him or non, And panne he made many statutes &
 28 ordynances, pat pei clepen YSYA CHAN. The firste statute was pat pei scholde beleueu & obeyen in god Inmortal pat is allmyghty, pat wolde casten hem out of seruage & at all tymes clepe to him for help in tyme of nede. The
 32 toper statute was pat all maner of men pat myghte beren armes scholden ben nombred And to euery .x. scholde ben a mayster And to euery .c. a mayster And to euery
 .M. a mayster And to euery .x. M. a mayster. After he
 36 commanded to the princypales of the .vij. lynages pat pei scholde leuen & forsaken all pat pei hadden in godes

Jenghiz' vision of a white knight.

The knight orders Jenghiz to be elected Emperor.

[1 fol. 94 a]

He is raised on a throne.

He tries his new subjects.

His statutes.

The able-bodied men numbered.

The nobles ordered to give up their property,

and to
behead
their eldest
sons.

The war of
conquest
began.

[1 fol 94 b]

Jenghiz
thrown
from his
horse.

He hides in
a thick
wood.

He escapes
death
through
an owl.

⁊ heritage ⁊ fro pens forth to holden hem payd of þat þat
 he wolde ȝeue hem of his grace; And þei diden so anon.
 After he commaunded to the princypales of the .vij.
 lynages þat euery of hem scholde brynge his eldest sone 4
 before him ⁊ with here owne handes smyten of here hedes
 withouten taryenge; And anon his commandement was
 performed. And whan the CHANE sagh þat þei made
 non obstacle to performen his commandement, panne he 8
 thoughte wel þat he myghte trusten in hem ¹ ⁊ com-
 maunded hem anon to make hem redy ⁊ to sewen his
 banere. And after this CHANE putt in subiectioun all
 the londes aboute him. Afterward it befeh vpon a day 12
 þat the CHANE rood with a fewe meynee for to beholde
 the strengthe of the contree þat he had wonnen and so
 befeh þat a gret multytude of his enemyes metten with
 him ⁊ for to ȝeuen gode ensample of hardyness to his 16
 poeple he was the firste þat faught ⁊ in the myddes of
 his ene[myes] ⁽¹⁾ encountred, ⁊ pere he was cast from
 his hors ⁊ his hors slayn. And whan his folk saugh him
 at the erthe þei weren all abasscht ⁊ wenden he had ben 20
 ded ⁊ flowen euerychone ⁊ hire enemyes after ⁊ chaced
 hem, But þei wiste not þat the Emperour was pere.
 And whan the enemyes weren ferr pursuyng the
 chace, the Emperour himself hidde him in a thikke 24
 wode. And whan þei weren comen aȝen fro the chace
 þei wenten ⁊ soughten the wodes ȝif ony of hem had
 ben hid in the thikke of the wodes ⁊ manye þei
 founden ⁊ slown hem anon. So it happend þat as þei 28
 wenten serching toward the place þat the Emperour was
 þei saugh an OWLE syttyng vpon a tree abouen hym
 And þan þei seyden amonges hem þat pere was noman
 because þat þei saugh þat brid pere. And so þei wenten 32
 hire wey ⁊ þus escaped the Emperour from deth. And
 panne he wente preuyly all be nyghte til he cam to his
 folk þat weren full glad of his comyng ⁊ maden grete
 thankynges to god Inmortal ⁊ to þat bryd he whom 36

(1) Missing, C.

- here lord¹ was saued. And perfore princypally abouten aH [1 fol. 95 a]
 foules of þe world þei worschipen the Owle And whan Since then,
 þei han ony of here fedres þei kepen hem full precyously the Tartars
 4 in stede of relykes t beren hem vpon here hedes with worship the
 gret reuerence t þei holden hem self blessed t saf from owl and
 aH periles whil þat þei han hem vpon hem t perfore þei wear its
 beren here fedres vpon here hedes. After aH this the feathers.
 8 Chane ordeyned him t assembled his peple t wente vpon Jenghiz
 hem þat hadden assayled hym before t destroyed hem overcomes
 t put hem in subieccioun t seruage. And whan he had his enemies.
 wonnen t putt aH the londes t contrees on this half the
 12 mount BELYAN in subieccioun, the whyte knyght cam The white
 to him azen in his sleep t seyde to him: CHAN, the knight
 wille of god ImmortaH is þat þou passe the mount BELYAN orders him
 t þou schalt wynne the lond t þou schalt putten many to pass
 16 nacyouns in subieccioun. And for þou schalt fynde no Mount
 gode passage for to go toward þat contree, go [to] the Belgian.
 mount BELYAN þat is vpon the see t knele pere .ix. tymes
 toward the est in the worschipe of god ImmortaH t he
 20 schal schewe þe weye to passe by, And the Chane dide so. The sea
 And anon the see þat touched t was fast to the mount withdraws
 began to withdrawe him t schewed fair weye of .ix. fote nine feet
 brede large t so he passed with his folk t wan the lond when
 24 of Cathay þat is the grettest kyngdom of the world. And Jenghiz has
 for the .ix. kuelynges t for the .ix. fote of weye the knelt nine
 Chane t alle the² men of TARTARYE han the nombre of times.
 .ix. in gret reuerence. And perfore who þat wole make [2 fol. 95 b]
 28 the CHANE ony present, be it of hors, be it of bryddes The Tartars
 or of Arwes or bowes or of frute or of ony other thing, reverence
 always he most make it of the nombre of .ix. the number
 panne ben the presentes of grettere plesance to him t nine, and
 32 more benygne he wil resceyuen hem þan pough he that is the
 were presented with an .C. or .CC. number of
 For hym semeth the presents offered to
 nombre of .ix. so holy, be cause the messenger of god their
 jnmortaH devised it. Also whan the Chane of CATHAY Emperor.
 36 hadde wonnen the contree of CATHAY t put in subiec- Jenghiz
 cioun t vnder fote many contrees abouten he felH seek. conquers
 China.

Apologue of
the bundle
of arrows.

When
divided,
they can be
broken
by the
youngest
son.

[1 fol. 96a]

United
families
are power-
ful, divided
ones weak.

Jenghiz
succeeded
by his son
Ogotai.

Kuyuk and
Mangu.

Hulagu
takes
Baghdad.

And whan he felte wel þat he scholde dye, he seyde to
his .xij. sones þat euerych of hem scholde brynge him
on of his arewes & so þei diden anon And þanne he
commanded þat men scholde bynden hem to gedre in 4
.iiij. places And þan he toke hem to his eldest sone &
bad him breke hem aȝ togedre; And he enforced him
with aȝ his myȝht to breken hem, but he ne myȝhte not.
And þan the CHANE bad his seconde sone to breke hem 8
& so schortly to alle ech after other, but non of hem
myȝht breke hem. And þan he bad the ȝongest sone
disseuere euerych from other & breken euerych be him
self & so he dide. And þan seyde the CHANE to his 12
eldest sone & to alle the opere: wherfore myȝht ȝee not
breke hem? And þei answereden þat þei myȝht not, be
cause þat þei weren bounden togyder. ¹ And wherfore,
quod he, hath ȝoure lityȝ ȝongest broþer broken hem? 16
Because, quod þei, þat þei weren departed ech from other.
& þanne seyde the CHANE: My sones, quod he, treuly
þus wil it faren be ȝou. For als longe as ȝee ben
bounden togedere in .iiij. places þat is to seyne in loue, 20
in trouthe & in gode accord, noman schal ben of powere
to greue ȝou. But & ȝee ben disseuered fro þeise .iiij.
places, þat ȝoure on helpe not ȝoure oper, ȝee schul be
destroyed & brought to nought. And ȝif ech of ȝou loue 24
other & helpe oper, ȝee schul be lordes & souereynes of
aȝ opere. And whan he hadde made his ordynances he
dyed. And þanne after hym regned ECCECHA CANE his
eldest sone, And his othere bretheren wenten to wynnyn 28
hem many contrees & kyngdomes, vnto the lond of
Pruysse & of Rosseye, & made hem to ben cleped CHANE
but þei weren aȝ obeyssant to hire elder broþer, And
perfore was he clept the grete CHANE. After Ecchecha 32
regned Guyo Chane And after him MANGO CHAN þat
was a gode cristene man & baptyzed & ȝaf lettres of per-
petueȝ pes to aȝ cristene men & sente his broþer halaon
with gret multytude of folk for to wynnyn the holy lond 36
& for to put it in to cristene mennes hondes & for to

- destroie Machametes lawe & for to take the CALYPHEE
of BALDAK þat was Emperour & lord of aH the Sarazines.
And whan this CALYPHEE was taken, men fownden him
4 of so high worschipe þat in ¹aH the remenant of the world [¹ fol. 96 b]
- ne myghte a man fynde a more reuerent man ne highere
in worschipe. And þan halaon made him come before
him & seyde to hym: Why, quod he, haddestow not
8 taken with þe mo Sowdyoures & men ynowe for a lytiH
quanytee of thresour for to defende þe & thi contree þat
art so habundant of tresore & so high in aH worschipe?
And the CALYPHEE answerd him, For he wel trowede
12 þat he hadde ynowe of his owne propre men. And þan
seyde halaon: þou were as a god of the sarazines & it is
conuenient to a god to ete no mete þat is mortall & þer-
fore þou schalt not ete but *precious* stones, riche perles
16 And tresoure þat þou louest so moche. And þan he
commanded him to *presoun* & aH his tresoure aboute him
& so he dyed for hunger & threst. And þan after this,
HALAON wan aH the lond of promyssioun & putte it in
20 to cristene mennes hondes. But the grete CHANE his
proper dyede & þat was gret sorwe & loss to aH cristene
men. After MANGO CHAN regned COBYLA CHAN þat was
also a cristene man & he regnede .xliij. ȝeere; he founded
24 the grete cytee of I3ONGE in CATHAY, þat is a gret del
more þan Rome. The tother gret CHANE þat cam after
him becam a payneme & aH the oper after him. The
kyngdom of CATHAY is the grettest Reme of the world
28 And also the gret CHAN is the most myghty Emperour
of the world & the grettest lord vnder the firmament. &
so he clepeth him in his lettres right pus: ²CHAN FILIUS
DEI EXCELSI OMNIUM VNIUERSAM TERRAM COLENCIUM SUM-
32 MUS IMPERATOR ET DOMINUS OMNIUM DOMINANCIMUM. And
the lettre of his grete seel writen abouten is this: DEUS
IN CELO, CHAN SUPER TERRAM EIVS FORTITUDO OMNIUM
HOMINUM IMPERATORIS SIGILLUM. And the superscrip-
36 cioun aboute his lityH seel is this: DEI FORTITUDO
OMNIUM HOMINUM IMPERATORIS SIGILLUM. And aH be it

The captive
Caliph is
asked why
he did not
spend his
treasure on
warlike
prepara-
tions.

He is
starved
to death in
the midst
of his
treasure.

Kublai
Khan.

Peking.

The style of
the Great
Can's
letters.
[² fol. 97 a]

Inscriptions
on the
seals.

All Tartars
believe in
God.

þat þei be not cristned, 3it natheles the Emperour t aH
the TARTARYENES beleueu in god Inmortall. And whan
þei wiH manacen ony man, þanne þei seyn : God knoweth
wel þat I schall do þe such a thing, t telleth his 4
manace. And þus haue 3ee herd whi he is clept the
grete CHANE.

Ch. XXVI.

OF THE GOVERNANCE OF THE GRETE CHANES
COURT t WHAN HE MAKETH SOLEMPNE
FESTES; OF HIS PHILOSOPHRES, AND OF HIS
ARRAY WHAN HE RIDETH BE ÞE CONTRE.

Two
festivals on
the Can's
birthday and
on the
anniversary
of his pre-
sentation in
the temple.

NOW schall I tell 3ou the gouernance of the court of
the grete CHANE whan he maketh solempne 8
festes, t þat is princypally .iiij. tymes in the 3eer. The
firste feste is of his byrthe; þat oper is of his presen-
tacioun in here temple, þat þei clepen here MOSEACH,
where þei maken a manere of circumcisioun; And the 12

Two on
anniver-
saries of the
idol's en-
thronement
and first
miracle.

tothier .ij. festes ben of his ydoles. The firste feste of the
ydole is whan he is first put in to hire temple t throned.
The toper feste is whan the ydole begynneth first to speke
or to worche myracles. Mo ben þere not of solempne 16
festes, but 3if he marye ony of his children. Now vnder-

[1 fol. 97 b]

stondeth þat at euery of theise ¹festes he hath gret multy-
tude of peple wel ordeyned and wel arrayed be thousandes,
be hundredes t be teuthes. And euery man knoweth 20
wel what seruyse he schall do, And euery man 3eueth so
gode hede t so gode attendance to his seruyse, þat noman
fyndeth no defaute. And þere ben first ordeyned .iiij. ¹M.

Four
thousand
barons rule
those
festival.

barounes myghty t riche for to gouerne t to make 24
ordynance for the feste t for to serue the Emperour.
And þeise solempne festes ben made withouten in hales t
tentes made of clothes of gold t of tartaries full nobely.

Precious
cloths and
jewels.

And aH þo barouns han crounes of gold vpon hire hedes 28
full noble t riche, full of precious stones and grete perles
oryent, And þei ben aH clothed in clothes of gold or of

- tartaries or of camokas, so richely & so perfytylly *pat* noman in the world can amenden it ne better devisen it. And aH þo robes *ben* orfrayed aH abouten & dubbed full
- 4 of *precious* stones & of grete oryent *perles* full richely. And þei may wel do so, for clothes of gold & of sylk *ben* Gold and silk cloths cheaper than wool. gretter chep þere a gret del þan *ben* clothes of wolle [here]. And peise .iiij. .M. barouns *ben* devised in .iiij. companyes
- 8 And euery thousand is clothed in clothes aH of .o. colour And *pat* so wel arrayed & so richely *pat* it is merueyle to beholde. The firste thousand, *pat* is of Dukes, of Erles, of Marquyses & of Amyralles, aH clothed in clothes of
- 12 gold *with* tyssoux of grene silk & bordured *with* gold, full of *precious*¹ stones, in maner as I haue seyd before. The secounde thousand is aH clothed in clothes dyapred of red selk aH wrought *with* gold & the orfrayes sett full of gret
- 16 *perl* and *precious* stones, full nobely wrought. The .iiij. thousand is clothed in clothes of silk of purple or of ynde And the .iiij. thousand is in clothes of *zalow*. And aH hire clothes *ben* so nobely & so richely wrought *with* One thousand in green, one in red, one in blue, one in yellow. [1 fol. 98 a]
- 20 gold & *precious* stones & riche *perles* *pat* ȝif a man of this contree hadde but only on of hire robes he myȝhte wel seye *pat* he scholde neuere be pore. For the gold & the *precious* stones & the grete oryent *perles* *ben* of gretter
- 24 value on this half the see þan þei *ben* beyond the see in þo contrees. And whan þei *ben* þus apparaylled þei gon .ij. & .ij. to gedre full ordynatly before the Emperour, *with* outen speche of ony woord saf only enclynyng to him. Each robe worth a fortune.
- 28 And euerych of hem bereth a tablett of Iaspere or of Iuory or of cristaH And the mynstraH goynge before hem sownynge here jnstrumentes of dyuerse melodye. And whan the firste thousand is þus passed & hath made his
- 32 mostre he *with*draweth him on *pat* o syde. And þan entreth *pat* oper secounde thousand & doth right so in the same manere of array & contenance as did the firste & after the pridde & þan the fourthē & non of hem seyth not o
- 36 word. And at o syde of the Emperours table sitten

¹ l. 6, here, missing in C.

Various
soothsayers
with their
instruments
[¹ fol. 98 b]

They fix
the hours
when the
court should
bow to the
Emperor.

Symbolical
gestures.

[² fol. 99 a]

Explanation
of them.

The bowing
means
obedience.

The finger
in the ear:
hear no evil
design
without
reporting it.

many PHILOSOPHRES þat ben preued for wise men in many
dyuerse sciences, as of ¹ ASTRONOMYE, NIGROMANCYE, GEO-
MANCYE, PIROMANCYE, YDROMANCYE, of AUGURYE & of many
oper sciences; And euerych of hem han before hem 4
ASTROLABRES of gold, sum SPERES, summe the Brayn
paune of a ded man, summe vesseles of gold fuþ of
graueth or sond, Summe vesselles of gold fuþ of coles
brennyng, summe vessel of gold fuþ of water & of wyn 8
& of oyle, And summe Oriloges of gold mad ful nobely &
richely wrought & many oper maner of Instrumentes after
hire sciences. And at certeyn houres whan hem thinketh
tyme þei seyn to certeyn Officeres þat stonden before hem 12
ordeynd for the tyme to fulfille hire commaundementes:
MAKETH PEES, And þan seyn the Officeres: Now pees,
lysteneth. And after þat seyth anoper of the Philoso-
phres: Euery man do reuerence & encline to the Emperour 16
þat is goddes sone & souerayn lord of all the world, for
now is tyme; & þanne euery man boweth his hed toward
the erthe. And þanne commandeth the same Philosophre
aȝen: STONDETH VP, & þei don so. And at another hour 20
seyth anoper Philosophre: Putteth ȝoure litil fynger in
ȝoure eres, And anon þei don so. And at another hour
seyth anoper Philosophre: Putteth ȝoure hond before
ȝoure mowth, And anon þei don so. And at anoper hour 24
seyth anoper Philosophre: Putteth ȝoure hond vpon ȝoure
hede, And þei don so. And after þat he byddeth hem to
don here hond away & þei don so. ² And so from hour to
hour þei commanden certeyn thinges, And þei seyn þat 28
tho thinges han dyuerse significaciouns. And I asked
hem preuyly what þo thinges betokened And on of the
maistres told me þat the bowynge of the hed at þat hour
betokened this: þat all þo þat boweden here hedes scholden 32
euere more after ben obeyssant & trewe to the Emperour
And neuere for ȝiftes ne for promys in no kynde to ben
fals ne traytour vnto him for gode nor euyþ. And the
puttynge of the lityþ fynger in the ere betokeneth as þei 36
seyn, þat none of hem ne schall not here speke no con-

- trarious thing to the Emperour, but *pat* he schaff tell it anon to his conseil or discouere it to *sum* man *pat* will make relacioun to the Emperour, pough he were his fader
 4 or brother or sone. And so forth of all oper thinges *pat* is don be the Philosophres *pei* tolde me the causes of many dyuerse thinges. And trusteth right wel in certeyn *pat* noman doth nothing to the Emperour *pat* belongeth vnto
 8 him, nouper clothinge ne bred ne wyn ne bath ne non oper thing *pat* longeth to hym, but at certeyn houres *pat* his Philosophres will deuysen. And *3if* *pere* falle werre in ony syde to the Emperour anon the Philosophres comen
 12 t seyn here avys after here calculaciouns t conseynlen the Emperour after here avys be here sciences, so *pat* the Emperour doth no thing withouten here conseil. And whan the Philosophres han don t perfourmed here
 16 comandementes, panne the Mynstraff begynnen to don here mynstralcy euerich in hire Instrumentes ech after other, with all the melodye *pat* *pei* can deuysen. And whan *pei* han don a gode while, on of the Officeres of
 20 the Emperour goth vp on an high stage wrought full curiously t cryeth t seyth with lowde voys: Maketh pees, And panne euery man is stille. And panne anon after all the lordes *pat* *ben* of the Emperoures
 24 lynage nobely arrayed in riche clothes of gold and ryally apparayled on white stedes, als manye as may wel sewen hem at *pat* tyme, *ben* redy to maken here presentes to the Emperour. And pan seyth the Styward of the
 28 court to the lordes be name: N. of N., t nempneth first the moste noble t the worthieste be name t seyth: Be *3ee* redy with such a nombre of white hors for to serue the Emperour *3oure* souereyn lord. And to anoper lord he
 32 seyth: N. of N., be *3ee* redy with such a nombre to serue *3oure* souereyn lord. And to a nothier right so. And to all the lordes of the Emperoures lynage ech after other as *pei* *ben* of estate; And whan *pei* *ben* alle cleped *pei*
 36 entren ech after oper t presenten the white hors to the Emperour t pan gon hire wey. And pan after all the

And so of other signs.

The philosophers regulate the Emperor's private life and public affairs.

After the philosophers have spoken, the minstrels give their entertainment.

[fol. 99 b]

Then presents are offered to the Emperor.

At the steward's command, white horses are brought by the lords.

The barons
and clergy
offer jewels. *oper* barouns euery of hem *zeuen* him presentes or *jueh*
or *sum oper* ping, after *pat* *pei* ben of estate. And *pan*
after hem all the prelates of hire lawe + religiouse men
+ *oper* + euery man *zeueth* him *sum* thing. And whan 4
pat all men han *pus* presented the Emperour, the grettest
of dignytee of the prelates *zeueth* hem a blessinge seyenge
an orisoun of hire lawe. And *pan* begynnen the Myn-
[1 fol. 100 a] streh¹ to maken hire mynstralcie in dyuerse Instrumentes 8
with all the melodye *pat* *pei* can deuyse. And whan *pei*
han don hire craft, *pan* *pei* bryngen before the Emperour
The beasts
are made
to do
reverence. lyouns, libardes + *oper* dyuerse bestes And Egles +
ventours + *oper* dyuerse foules And fischies + serpentes 12
for to don him reuerence. And *pan* comen JOGULOURS
Enchanters
make
sunlight,
moonlight
and
darkness. and ENCHAUNTOURES, *pat* don many *meruaylles*, For *pei*
maken to come in the ayr the sonne + the mone be
semynge to euery mannes sight. And after *pei* maken 16
the nyght so derk *pat* noman may see no thing, And after
pei maken the day to come azen fair + plesant with
bright sonne to euery mannes sight. And *pan* *pei*
Imaginary
dances, bryngen in daunces of the faireste damyselles of the 20
world + richest arrayed. And after *pei* maken to comen
refresh-
ments, in *oper* damyselles, bryngynge coupes of gold full of mylk
of dyuerse bestes + *zeuen* drynke to lordes + to ladyes And
tourna-
ments *pan* *pei* make knyghtes to jousten in armes full lustyly + 24
pei rennen togidre a gret raundoun + *pei* frusschen togidere
full fiercely + *pei* breken here speres so rudely *pat* the tron-
chouns fien in sprotes + peces all aboute the halle. And
and hunts. *pan* *pei* make to come in huntynge for the hert + for the 28
boor, with houndes rennyng with open mouth. And many
oper thinges *pei* don be craft hire enchauntementes, *pat* it
is *merueyle* for to see. And such pleyes of desport *pei*
make til the takynge vp of the boordes. This gret 32
CHAN hath full gret peple for to *seruen* him, as I haue told
[2 fol. 100 b] *you* before, For he hath of myn²stralles the nombre of
180,000
mynstrels. .xiiij. Cumantz but *pei* abyde not allweys with hym.
For all the mynstreth *pat* comen before hym of what 36

nacyoun pat thei ben of, *pei ben withholden with him* as
of his houshold, & entred in his bokes as for his owne men;
And after *pat*, where *pat* euere *pei gon*, euere more *pei*
4 cley men for mynstrall of the grete CHANE, And vnder *pat*
tytle alle kynges and lordes cherisschen *hem* the more with
ziftes & all ping; And perfore he hath so gret multytude
of *hem*. And he hath of certeyn men as pough *pei were* 150,000
8 3omen *pat* kepen bryddes as OSTRYCCHEs, GERFACOUNs, yeomen for
SPAREHAUKES, FAUKONS GENTYLS, LANYERES, SACRES, birds and
SACRETTES, POPYNGAYES wel spekyng and briddes beasts.
syngyng. And also of wylde bestes, as of OLIFAUNTz
12 tame & othere, Babewynes, Apes, Marmesettes & opere
dyuerse bestes, the mountance of .xv. CUMANTz of 3omen.
And of Phisicyens cristene he hath .cc. And of leches 430
pat ben cristene he hath .cc. & .x. And of leches & physicians
16 Phisicyens *pat ben sarrazines .xx.* But he trusteth and leeches
more in the cristene leches *pan* in the Sarazines.
And his *oper* comoun houshold is *withouten* nombre,
And *pei* all han all necessities & all *pat hem nedeth*
20 of the Emperoures court. And he hath in his
Court many Barouns as Seruytours *pat ben cristene* & Many
conuerted to gode feyth be the preching of Religious Christians
cristenmen *pat dwellen with him*; But *pere ben* manye in the
24 mo *pat wil not pat men knowen pat pei ben cristene.* This Household.
Emperour may dispenden als ¹moche as he wile *withouten* [fol. 101 a].
estymacioun, For he not despendeth ne maketh no money
but of lether emprinted or of papyre. And of *pat moneye* Leather and
28 is som of gretter prys & som of lasse prys, after the dyuers paper
itee of his statutes. And whan *pat* money hath ronne money.
longe *pat* it begynneth to waste; *pan men* beren it to the
Emperoures tresorye And *pan pei* taken newe money for
32 the olde. And *pat* money goth thorgh out all the contree
& porgth out all his prouynces, For *pere* & bezonde *hem pei*
make no money nouper of gold nor of syluer, And perfore
he may despende ynow & outrageously. And of gold & Precious
36 syluer *pat men beren* in his contree he maketh Cylours, metals adorn
Pyleres & Paumentes in his palays & *oper* dyuerse thinges, the Imperial
Palace.

A large ruby
lights his
chamber. what him lyketh. This Emperour hath in his chambre
in on of the pyleres of gold a RUBYE + a CHARBONCLE
of half a fote long, þat in the nyght 3eueth so gret
clartee + schynynge, þat it is als light as day; And he 4
hath many oper precyous stones + many oper RUBYES
+ CHARBONCLES, but þo ben the grettest + the moste
precyous. This Emperour duelleth in somer in a cytee
Xanadu, the
summer
residence. þat is toward the north, þat is cleped Saduz + þere is cold 8
ynow. And in wynter he duelleth in a cytee þat is
Cambalec,
the winter
capital. clept Camaalech + þat is an hote contree. But the contree
where he duelleth in most comounly is in Gaydo or in
Jong þat is a gode contree + a tempree, after þat the 12
contree is þere, But to men of this contree it were to
passyng hoot. And whan this Emperour wil ryde
from o contree to another ¹he ordeyneth .iiij. hostes
The court's
marching
order.
[¹ fol. 101 b] of his folk, of the whiche the firste hoost goth before 16
him a dayes iourney, For þat hoost schaff ben logged
the nyght where the Emperour schaff lygge vpon
the morwe. And þere schaff euery man haue all
maner of vytaylle + necessaryes þat ben nedefull of the 20
Emperours costages. And in this firste hoost is the
500,000 men
in the van. nombre of poeple .l. CUMAUNTZ, what of hors what of fote,
Of the whiche euery CUMANTZ amounte .x.m. as I haue told
An equal
number on
either side. 3ou before. And another hoost goth in the right syde of 24
the Emperour nygh half a iourney fro him, And another
goth on the left syde of him in the same wise. And in
euery hoost is as moche multytude of peple as in the
firste hoost. And panne after cometh the .iiij. hoost, þat 28
is moche more þan any of the opere + þat goth behynden
him the mountance of a bowe draught. And euery hoost
hath his iourneyes ordeyned in certeyn places where þei
The rear-
guard is
more
numerous. schuff be logged at nyght, And þere þei schuff haue all 32
þat hem nedeth. And 3if it befall þat any of the hoost
dye, anon þei putten another in his place, so þat the
nombre schaff eueremore ben hool. And 3ee schuff vnder-
stonde þat the Emperour in his propre persone rydeth 36
not as opere gret lordes don bezonde, but 3if him liste to

- go preuyly *with* fewe men for to *ben* vnknown. And
 eH he rytt in a charett *with* .iiij. wheles vpon the whiche
 is made a faire chambre + and it is made of a certyn wode
- 4 þat cometh out of *paradys terrestre*, þat men clepen
 LIGNUM ALOES, þat the flodes of *paradys* bryngen out at
 dyuerse cesouns, as I haue told 3ou here befor. And this
 chambre is ¹fuH wel smellynge because of the wode þat it [1 fol. 102 a]
- 8 is made offe, And aH this chambre is couered *with* jnne of
 plate of fyn gold dubbed *with* *precyous* stones + grete perles,
 And .iiij. OLIFAUNTZ and .iiij. grete destreres aH white +
 couered *with* riche couertoures ledynge the chariot. And
- 12 .iiij. or .v. or .vj. of the grettest lordes ryden aboute this
 charyot fuH richely arrayed + fuH nobely, so þat noman
 schaff neyghe the charyot, but only the lordes, but 3if
 þat the Emperour calle any man to him þat him list to
- 16 speke *with* aH. And aboute the chambre of this chariot
 þat the Emperour sitteth jnne ben sett vpon a perche .iiij.
 or .v. or .vj. GERFACOUNS, to þat entent þat whan the
 Emperour seeth any wylde fowl þat he may take it at
- 20 his owne list + haue the desport + the pley of the flight,
 First *with* on + after *with* another; And so he taketh his
 desport passynge be the contree. And noman rydeth
 before him of his companye but alle after him. And
- 24 noman dar not come nygh the Chariot by a bowe draught
 but þo lordes only þat ben aboute him, + aH the hoost
 cometh fayrely after him in gret multitude. And also
 such anoper charyot *with* such hoostes ordeynd + arrayed
- 28 gon *with* the Emperesse vpon another syde euerych be
 him self *with* .iiij. hoostes right as the Emperour dide, but
 not *with* so gret multytude of peple. And his eldest sone
 goth be anoper weye in anoper chariot in the same manere,
- 32 so þat þere is betwene hem so gret multitude of folk
 þat it is merueyle to teH it. And noman scholde trowe
 the nombre but he had seen it. And sumtyme it happeth
 þat whan he wil not go fer + þat it lyke him to haue the
- 36 Emperesse + ²his children *with* him; þan þei gon aH
 togydere And here folk ben aH medled in fere + devyded

While others
ride, the
Emperor
drives in a
chariot.

[1 fol. 102 a]

His
gerfalcons
are perched
ready at
hand.

Only lords
may
approach
the
sovereign.

The
Emperors
and the
eldest son
travel in
similar
state.

Sometimes
royalty
travel
together.

[2 fol. 102 b]

The twelve
provinces of
the Empire.

The
caravan-
serais.

The postal
service.

The
dispatch-
riders.

[¹ fol. 108 a]

The baiting
places.

in .iiij. parties only. And 3ee schuſt vnderstonde þat the
Empyre of this gret CHANE is deuyded in .xij. prouynces
And euery prouynce hath mo þan .ij. m. cytees And of
townes withouten nombre. This contree is full gret, For 4
it hath .xij. princypaſt kynges in .xij. prouynces And
euery of þo kynges han many kynges vnder hem, ⁊ aſ þei
ben obeyssant to the gret CHANE. And his lond ⁊ his
lordschipe dureth so ferr þat a man may not gon from on 8
hed to anoper, nouþer be see ne londe, the space of .vij.
3eer. And þorgh the desertes of his lordschipe þere as
men may fynde no townes, þere ben jnnes ordeyned be
euery iorneye to resceyue bothe man ⁊ hors, in the whiche 12
þei schaff fynde plentee of vytaylle ⁊ of aſ þing þat hem
nedeth for to go be the contree. And þere is a merueylouse
custom in þat contree, but it is profitable, þat 3if any
contrarious thing þat scholde ben preiudice or greuance 16
to the Emperour in ony kynde, [be herd in þe contree] (¹)
anon the Emperour hath tydynges pereof ⁊ full knowleche
in a day, pough it be .iiij. or .iiij. iourneys fro him or
more. For his ambessedours taken here dromedaries or 20
hire hors ⁊ þei priken in aſ þat euere þei may toward on
of the jnnes. And whan þei comen þere anon þei blowen
an horne, ⁊ anon þei of the jn knowen wel ynow þat þere
ben tydynges to warnen the Emperour of sum rebellyoun 24
a3enst him. And panne anon þei maken oper men redy
in aſ haste þat þei may ¹ to beren lettres and pryken in aſ
þat euere þei may, tiſt þei come to the oper jnnes with
here lettres. And panne þei maken fressch men redy to 28
pryke forth with the lettres toward the Emperour, whiſt
þat the laste bryngere reste him ⁊ bayte his dromedarie
or his hors, And so fro jn to jn till it come to the
Emperour. And pus Anon hath he hasty tydynges of 32
ony thing þat bereth charge be his corrours þat rennen so
hastyly thorghout aſ the contree. And also whan the
Emperour sendeth his Corrours hastyly þorghout his lond,
euerych of hem hath a large thong full of smale belles 36

(¹) Missing in C.

- And whan þei neyghen nere to the Innes of oþer Corroures, pat ben also ordeyned be the iorneyes, þei ryngen here belles And anon the oþer Corroures maken hem redy +
- 4 rennen here weye vnto another In + þus reunneth on to oþer full spedily + swyftly, till the Emperours entent be serued in all haste. And theise Curroures ben clept CHYDYDO after here langage, þat is to seye a messagere.
- 8 Also whan the Emperour goth from o contree to another as I haue told þou here before + he passe þorgh cytees + townes, euery man maketh a fuyr before his dore + putteth þere jnne powder of gode gomme þat ben swete
- 12 smellynge, for to make gode sauour to the Emperour. And all the peple kneleth doun azenst him + don him gret reuerence, And þere where religyouse cristene men dwellen, as þei don in many cytees in the lond, þei gon
- 16 before him with processoun with cros + holy water + þei syngen: VENI CREATOR SPIRITUS with an high voys + gon towardes him. And whan he hereth hem he
- 18 commaundeth to his lordes to ryde besyde him, þat the Religious men may come to him. And whan þei ben
- 20 nygh him with the cros, panne he doth adown his GALAOTH þat syt vpon his hede in manere of a chapelet, þat is made of gold + preciose stones + grote perles And
- 24 it is so ryche þat men preysen it to the value of a Roialme in þat contre. And þan he kneleth to the cros And þan the prelate of the Religiose men seyth before him certeyn orisouns + ȝeueþ him a blessynge with the
- 28 cros, And he enclyneth to the blessynge full deuoutely. And panne the prelate ȝeueþ him sum maner frute to the nombre or .ix. in a plater of syluer with peres or Apples or oþer manere frute, And he taketh on + þan men ȝeuen
- 32 to the opere lordes þat ben aboute him. For the custom is such, þat no straungere schall come before him but ȝif he ȝeue hym sum manere thing, after the olde lawe þat seyth: NEMO ACCEDAT IN CONSPECTU MEO VACUUS. And
- 36 panne the Emperour seyth to the Religious men þat þei withdrawe hem aȝen, þat þei ne be not hurt ne harmed of

Each rider warns the other with his bells.

Odoriferous gums burnt when the sovereign passes a town.

The clergy meet him with the cross.

[1 fol. 103 b]

He doffs his hat,

and kneels to receive a blessing.

They present him with fruit.

Similar
homage is
paid to the
Emperesses
and to the
eldest son.

[1 fol. 104 a]

There are
250,000
people
constantly
at court,
without
minstrels
and yeomen.

What a pity
that this
great prince
should not
be a
Christian !

Matrimonial
usages.

[2 fol. 104 b]

the gret multytude of hors *pat comen behynde him*. And also in the same maner don the religious men *pat dwellen pere to the Emperesses pat passen by hem* And to his eldest sone *† to euery of hem pei presenten frute*. And 4
3ee schufl vnderstonde *pat the poeple pat he hath so many hostes offe abouten hym † aboute his wyfes † his sone pei dwelle not contynuelly with him, but allweys whan him*
lyketh *pei ben sent¹ fore*, And after whan *pei han don pei* 8
retournen to hire owne housholdes, saf only *pei pat ben dwellynge with hym in houshold for to seruen him † his wyfes † his sones for to gouernen his houshold*. And all be it *pat the othere ben departed fro him after pat pei* 12
han perfourmed hire seruyse, 3it pere abydet contynuelly *with him in court .l. miȝ. men at horse* And .CC. Miȝ. men a fote *withouten mynstrelles † po pat kepen wylde bestes † dyuerse briddes, of pe whiche I haue tolde you* 16
the nombre before. Vnder the firmament is not so gret a lord ne so myghty ne so riche as is the grete CHANE, Nought PRESTRE IOHAN *pat is Emperour of the high Ynde ne the Sowdan of Babyloyne ne the Emperour of* 20
Persye. All peise ne ben not in comparisoun to the grete CHANE nouper of myght ne of noblesse ne of ryalte ne of richesse. For in all peise he passeth all erthely princes
Wherefore it is gret harm *pat he beleueth not feithfully in* 24
god. And natheles he wil gladly here speke of god And he suffreth wel *pat cristene men dwell in his lordschipe † pat men of his feith ben made cristene men, 3if pei wile, porghout all his contree, For he defendeth noman to* 28
holde no lawe other þan *him lyketh*. In *pat contree sum man hath an .C. wyfes, summe .lx., summe mo, summe lesse*. And *pei taken the nexte of hire kyn to hire wyfes, saf only pat pei out taken hire modres, hire doughitres †* 32
hire sustres of the moder syde. But hire sustres on the fadir syde of another womman *pei may wel take, And*
hire² bretheres wyfes also after here det And here Step-
modres also in the same wyse.

OF THE LAWE & THE CUSTOMS OF THE TARTARIENES, DUELLYNGE IN CHATAY, & HOW *pat* MEN DON WHAN THE EMPEROUR SCHAL DYE, & HOW HE SCHAL BE CHOSEN.

Ch. XXVII.

- T**HE folk of *pat* contree vsen all longe clothes with-
 outen furroures. And *pei* ben clothed with
 precious clothes of TARTARYE & of clothes of gold,
 4 And here clothes ben slytt at the syde & *pei* ben festned
 with laces of silk And *pei* clothen hem also with pylches
 & the hyde with outen. And *pei* vsen nouper cappe ne
 hood And in the same maner as the men gon the women
 8 gon, so *pat* noman may vnethe knowe the men fro the
 women, saf only þo women *pat* ben maryed, *pat* beren
 the tokne vpon hire hedes of a mannes foot, in signe *pat*
pei ben vnder mannes fote & vnder subiection of man.
- 12 And hire wyfes ne dweH not to gydre, but euery of hem
 be hireself And the husbonde may ligge with whom of
 hem *pat* him lyketh. Euerych hath his hous, bothe man
 & womman; And here houses ben made rounde of staves
 16 & it hath a round wyndowe abouen *pat* zeueth hem light
 And also *pat* serueth for delyuerance of smoke. And the
 helynge of here houses & the woves & the dores ben all
 of wode. And whan *pei* gon to werre *pei* leden hire
 20 houses with hem vpon chariottes as men don tentes or
 pauylliouns. And *pei* maken hire fuyr in the myddes of
 hire houses. And *pei* han gret multytude of all maner
 of bestes, saf only of swyn, for *pei* bryngen non forth.
- 24 And they ¹ beleue wel o god *pat* made & formede all
 thinges, And natheles þit han *pei* ydoles of gold & syluer
 & of tree & of cloth, And to þo ydoles *pei* offren all weys
 hire first mylk of hire bestes & also of hire metes & of
 28 hire drynkes before *pei* eten, And *pei* offren often tymes
 hors & bestes. And *pei* clepen the god of kynde yroga.
 And hire Emperour also what name *pat* euere he haue
pei putten euermore perto CHANE, And when I was þere
 32 hire Emperour had to name THIAUT, so *pat* he was clept

Costumes of
the Tartars.Sign of
married
state.Movable
tents of the
Tartars.They believe
in the God
of nature.[¹ fol. 105 a]Names of
the Imperial
family.

Tartar
super-
stitious.

[¹ fol. 105 b]

Fines are
paid as
penance for
sins.

Purification
by fire.

Death
penalty for
adultery and
theft.

THIAUT CHANE, And his eldeste sone was clept TESSUE And
whan he schaf ben Emperour he schaf ben clept TESSUE
CHANE. And at pat tyme the Emperour hadde .xij. sones
withouten þo, þat were named CUNCY, ORDIJ, CHAHADAY, 4
BURYN, NEGU, NOGAB, CADU, CICTEN, BALACY, BABYLAN
t GAREGAN t of his .iiij. wives the firste t the principaþt
þat was Prestre Johannes doughter hadde to name SERIOCH
CHAN, And the toþer BORAK CHAN t the toþer KARANKE 8
CHAN. The folk of pat contree begynnen aþ hire
thinges in the newe mone And þei worschipeþ moche the
mone t the sonne t often tyme knelen azenst hem. And
alle the folk of the contree ryden comounly withouten 12
spores, but þei beren aþ weys a lytiþ whippe in hire
hondes for to chacen with hire hors. And þei han gret
conscience t holden it for a gret synne to casten a knyf
in the fuyre t for to drawe flesch out of a pot with a knyf 16
t for to smyte an hors with the handiþ of a whippe, ¹ or
to smyte an hors with a brydiþ or to breke o bon with
another or for to caste mylk or ony lykour þat men may
drynke vpon the erþlie or for to take t sle lytil children. 20
And the moste synne þat ony man may do is to pissen
in hire houses þat þei dwellen in And whoso þat may be
founnen with þat synne sykerly þei slen hym. And of
euerych of peise synnes it behoueth hem to ben schryuen 24
of hire prestes t to paye gret somme of siluer for hire
penance. And it behoueth also þat the place þat men han
pissed in be halewed azen t elles dar noman entren pere-
june. And whan þei han payed hire penance men make 28
hem passen þorgh a fuyr or þorgh .ij. for to clensen hem
of hire synnes. And also whan ony messangere cometh
t bryngeth lettres or ony present to the Emperour it
behoueth him þat he with the thing þat he bryngeth 32
passe þorgh .ij. brennyng fuyres for to purgen hem, þat
he bryng no poyson ne venym ne no wykked þing þat
myght be greuance to the lord. And also 3if ony man
or womman be taken in avouterye or fornicacioun anon 36
þei sleen him. And who þat steletþ ony thing anon þei

- sle him. Men of *pat* contree ben all gode archeres + All are good archers.
 schooten right weel bothe men + wommen, als wel on
 hors bak prikynges as on fote rennynges. And the wommen Women practise most trades
 4 maken all pinges + all maner mysteres + craftes as of
 clothes, botes + oþer thinges + þei dryuen cartes, plowes
 + waynes + chariottes. And þei maken houses + all
 maner mysteres, out taken bowes + arwes + Armures,
 8 *pat* men maken. ¹ And all the wommen weren breech as [1 fol. 106 a]
 wel as men. All the folk of *pat* contree ben full obeysant They are peaceful and honest.
 to hire souereynes ne þei fighen not ne chiden not on
 with another. And þere ben nouþer thefes ne robboures
 12 in *pat* contree + euery man worschipeth oþer, but noman
 þere doth no reuerence to no straungeres, but ȝif þei ben
 grete princes. And þei eten HOUNDES, LYOUNS, LYBERDES, Their food.
 MARES + FOLLES, ASSES, RATTES + MEES + all maner of
 16 bestes, grete + smale, saf only swyn + bestes *pat* weren
 defended by the olde lawe. And þei eten all the bestes
 withouten + withinne, withouten castynge away of ony
 thing saf only the filth. And þei eten but litiþ bred,
 20 but ȝif it be in courtes of grete lordes. And þei haue not
 in many places nouþer pesen ne benes ne non oþer potages,
 but þe broth of the flessch. For litiþ ete þei ony thing
 but flessch + the broth. And whan þei han eten þei Their dirty habits.
 24 wypen hire hondes vpon hire skirtes, for þei vse non
 naperye ne towaylles, but ȝif it be before grete lordes,
 but the comoun peple hath none. And whan þei han
 eten þei putten hire dissches vnwasschen into the pot
 28 or cawdroun with remenant of the flessch and of the
 broth, til þei wole eten agen. And the riche men
 drynken mylk of MARES or of CAMAYLLES or of
 ASSES or of oþer bestes. And þei wil ben lightly Intoxicating liquors.
 32 dronken of mylk + of another drynk *pat* is made of
 hony + of water soden togidre, For in *pat* contree is
 nouþer wyn ne ale. þei lyuen full wrecchedlich, +
 þei eten but ones in the day + *pat* but lytiþ, nouther
 36 ² in courtes ne in other places. And in sooth o man [2 fol. 106 b]
 allone in this contree wil ete more in a day þan on of

Military
spirit and
armament.

Walled cities
and castles
taken by
false
promises

They know
they shall
one day be
overcome.

They love
the natural
nakedness of
the body.

[1 fol. 107 a]

In their
retreat they
shoot
backwards.

hem wil ete in .iiij. dayes, And 3if ony straunge messenger
come *pere* to a lord, men maken him to ete but ones a
day + *pat* fuH litiH. And whan *pei* werren *pei* werren
fuH wisely + aHweys don here besynes to destroyen hire 4
enemyes. Euery man *pere* bereth .ij. bowes or .iiij. + of arwes
grete plentee + a gret ax. And the gentyles han schorte
speres + large + fuH trenchant on *pat* o syde, And *pei* han
plates + helmes made of guyrboyll + hire hors couertoures 8
of the same. And who so fleetH fro the bataylle *pei* sle
him. And whan *pei* holden ony sege abouten casteH or toun
pat is walled + defensable *pei* beloten to hem *pat* ben
withjnnne to don aH the profite and gode, *pat* it is 12
merueylle to here + *pei* graunten also to hem *pat* ben
withjnnne aH *pat* *pei* wiH asken hem. And after *pat* *pei*
ben 3olden anon *pei* sleen hem alle + kутten of hire eres
+ sowcen hem in vynegre + *pere* of *pei* maken gret *seruyse* 16
for lordes. AH here lust + aH hire ymaginacioun is for
to putten aH londes vnder hire subieccioun And *pei* seyn
pat *pei* knowen wel be hire prophecyes *pat* *pei* schuH ben
ouercomen by archieres + be strengthe of hem, but *pei* 20
knowe not of what nacioun ne of what lawe *pei* schuH
ben offe *pat* schuH ouercomen hem. And *perfore* *pei*
suffren *pat* folk of aH lawes may peysibely dweHten
amonges hem. Also whan *pei* wiH maken hire ydoles 24
or an ymage of ony of hire frendes for to haue remem-
brance of hym ¹ *pei* maken aH weys the ymage aH naked
withouten ony maner of clothinge. For *pei* seyn *pat* in
gode loue scholde be no couerynge, *pat* man scholde not 28
loue for the faire clothinge ne for the riche aray, but
only for the body such as god hath made it + for the
gode vertues *pat* the body is endowed with of nature,
Nought only for fair clothinge *pat* is not of kyndely 32
nature. And 3ee schuH vnderstonde *pat* it is gret drede
for to pursuen the TARTARYNES 3if *pei* fleen in bataylle,
For in fleyng *pei* schooten behynden hem + sleen bothe
men + hors. And whan *pei* wil fighte *pei* wiH schokken 36
hem to gidre in a plomp, *pat* 3if *pere* ben .xx. Mt. men, .

- men schuH not wenen þat pere be scant .x. MiH. And
 þei cone wel wynnen lond of straungeres but þei cone not
 kepen it, For þei han gretter lust to lye in tentes with-
 4 outen þan for to lye in casteH or in townes; And þei
 preysen nothing the wytt of oper naciouns. And amonges
 hem oyle of OLYVE is fuH dere, for þei holden it for fuH
 noble medicyne. And aH the Tartarienes han smale eyen
 8 t litiH of berd t not thikke hered, but schiere. And þei
 ben false t traytours And þei lasten noght þat þei be-
 hoten. þei ben fuH harde folk t moche payne t wo
 mow suffren t disese, more þan any oper folk for þei ben
 12 taught þerto in hire owne contree of 3outhē; And þefore
 þei spenden as who seyth right nought. And whan any
 man schaff dye, men setten a spere besyde him And
 whan he draweth towards the deth euery ¹ man fleeth out
 16 of the hous tiH he be ded t after þat þei buryen him in
 the felde. And whan the Emperour dyeth, men setten
 him in a chayere in myddes the place of his tent And men
 setten a table before him clene couered with a cloth t
 20 þere vpon flesch t dyuerse vyaundes And a cuppe fuH of
 mares mylk. And men putten a mare besyde him with
 hire fole t an hors sadeled t brydeled t þei leyn vpon
 the hors gold t siluer gret quantytee, And þei putten
 24 abouten him gret plentee of stree. And þan men maken
 a gret pytt t a large And with the tent t aH þeise oper
 thinges þei putten him in ertHe. And þei seyn þat whan
 he schaff come in to anoper world he schaff not ben with-
 28 outen an hows ne withouten hors ne withouten gold t
 syluer; And the mare schaff zeuen him mylk t bryngen
 him forth mo hors tiH he be wel stored in the toper
 world. For þei trowen þat after hire deth þei schuH ben
 32 etynge t drynkyng in þat oper world t solacynge hem
 with hire wifes as þei diden here. And after tyme þat
 the Emperour is þus entered noman schaff þe so hardy
 to speke of him before his frendes. And 3it natheles
 36 somtyme falleth of manye þat thei maken hem to ben
 entered preuyly be nyghte in wylde places t putten azen

Their small
eyes and
sparse hair
and beard.

Funeral
customs,
[1 fol. 107 b]

Emperors
are buried
in their
tents with
provisions
and
treasure.

The next
world they
imagine like
the present.

Secret
burials in
wild places

the grass ouer the pytt for to growe, Or ell men coueren
the pytt *with graue* & sond, *pat* noman schaff perceyue
where ne knowe where the pytt is, to *pat* entent *pat*
neuer after none of his frendes schuff han mynde ne 4
remembrance of him. And *panne* *pei* seyn *pat* he is
ravisht in to anoþer world, where he is a gretter lord
pan he was here. ¹And *panne* after detþ of the Em-
perour the .vij. lynages assemblen hem togidere & chesen 8
his eldest sone or the nexte after him of his blood And
pus *pei* seye to him: Wee wolen & wee preyen & ordeynen
pat *zee* ben oure lord & oure Emperour. And *panne* he
answereth: 3if *zee* wile *pat* I regne ouer *zou* as lord, do 12
euerych of *zou* *pat* I schaff commanden him, ouþer to
abyde or to go. And whom so euer *pat* I commaunde to
ben slayn, *pat* anon he be slayn. And *pei* answeren all
with o voys: What so euere *zee* commanden, it schaff 16
be don. *panne* seyth the Emperour: Now vndirstondeth
wel *pat* my woord from hens forth is scharp & bytynge as
a swerd. After men setten him vpon a blak stede & so
men bryngen him to a chayere full richely arrayed & þere 20
pei crownen hym. And *panne* all the cytees & gode
townes senden hym riche presentes, so *pat* at *pat* iourneye
he schaff haue more *pan* .lx. chariottes charged *with* gold
& syluer, *withouten* jewelles of gold & *precyouse* stones 24
pat lordes zeuen him, *pat* ben *withouten* estymacioun;
And *withouten* hors & clothies of gold & of Camakaas &
tariarynes *pat* ben *withouten* nombre.

[¹ fol. 108 a]Election of
new
emperors.Obedience
promised to
him.

Coronation.

OF THE ROIALME OF THARSE & THE LONDES Ch. XXVIII.
 & KYNGDOMS TOWARDES THE SEPTENTRI-
 ONAL PARTIES IN COMYNGE DOWN FROM
 THE LOND OF CHATHAY.

- T**HIS lond of CATHAY is in ASYE the depe, And after Tarsa or Tarshish.
 on this half is Asye the more. The kyngdom of
 CATHAY marcheth toward the west vnto the kyngdom of
 4 THARSE the whiche was on of the kynges þat cam to
 presente oure lord in BETHLEEM; And þei þat ben of the
 lynage of þat kyng arn somme cristene. In THARSE þei
 eten no flesch ¹ne þei drynken no wyn. And on this [1 fol. 108 b]
 8 half towardes the WEST is the kyngdom of TURQUESTEN Turkestan.
 þat streccheth him toward the WEST to the kyngdom of
 PERSIE And toward the SEPTENTRIONALL to the kyng-
 dom of CHORASME. In the contre of Turquesten ben but
 12 fewe gode cytees But the beste cytee of þat lond highȝe
 OCTORAR. þere ben grete pastures but fewe coornes, And
 perfore for the most partie þei ben all herdemen And þei
 lyzn in tentes & þei drynken a maner Ale made of hony.
 16 And after on this half is the kyngdom of CHORASME þat Khwarezm.
 is a gode lond & a plenteuous, withouten wyn. And it
 hath a desert toward the EST þat lasteth more þan an .c.
 iourneyes. And the beste cytee of þat contree is clept
 20 CHORASME And of þat cytee bereth the contree his name.
 The folk of þat contree ben hardy werryoures. And on
 pis half is the kyngdom of COMANYE where of the COMAYNS Cumania.
 þat dwelleden in GRECE somtyme weren chased out. This
 24 is on of the grettest kyngdomes of the world But it is
 not all enhabyted, For at on of the parties þere is so
 gret cold þat noman may dwell þere And in a noþer
 partie þere is so gret hete þat noman may endure it.
 28 And also þere ben so many flyes þat noman may knowe
 on what syde he may turne him. In þat contree is but
 lytiȝ Arberye ne trees þat beren frute ne opere. þei
 lyzn in tentes And þei brennen the dong of bestes for
 32 defaute of wode. This kyngdom descendeth on this half

toward vs t toward PRUYSSSE t toward ROSSYE. And
 The Volga. þorgñ þat contree renneth the Ryuere of ETHIË þat is
 on of the grettest ryueres of the world And it freseth
 [1 fol. 109 a] 1 so strongly añ 3eres þat many tymes men han foughten 4
 Battles on
 the ice. vpon the Ise with grete hostes bothe parties on fote t
 hire hors voyded for the tyme. And, what on horse t
 on fote, mo þan .CC. .M̃t. persones on euery syde. And
 The Black
 Sea. betwene þat Ryuere t the grete see OCCEAN þat þei clepen 8
 the see MAURE ly3n añ theise roialmes. And toward
 Caucasus. the hede beneth in þat roialme is the mount CHO[c]AZ (1)
 þat is the hiest mount of the world, And it is betwene
 the see MAURE t the see CASPY. þere is full streyt t 12
 dangerous passage for to go toward ynde And þerfore
 kyng ALISANDRE leet make þere a strong cytee þat men
 clepen ALIZANDRE for to kepe the contree, þat noman
 scholde passe withouten his leue, And now men clepen 16
 þat cytee the 3ate of helle And the princypaH cytee of
 COMANYE is clept SARAK. þat is on of the .iiij. weyes
 for to go in to ynde, But be þat weye ne may not passe
 no gret multytude of peple, but 3if it be in wynter; And 20
 Derhend. þat passage men clepen the DERBENT. The tother weye
 is for to go fro the cytee of Turquesten be PERSIE And
 be þat weye ben manye iourneyes be desert. And the
 pridde weye is þat cometh fro COMANYE t þan to go be 24
 the grete see t be the kyngdom of ABOHAZ. And 3ee
 schuH vndirstonde þat añ peise kyngdomes t añ þeise
 londes abouenseyd vnto PRUYSSSE t to ROSSYE ben añ
 obeyssant to the grete CHANE of CATHAY t many opere 28
 contrees þat marchen to oper costes; Wherefore his
 powere t his lordschipe is full gret t full myghty.

(1) Chotaz, C.

OF THE EMPEROUR OF PERSYE AND OF THE LOND OF DERKNESSE, ¹AND OF OTHER KYNGDOMES þAT BELONGEN TO THE GRETE CANE OF CATHAY, AND OTHER LONDES OF HIS, VNTO THE SEE OF GRECE.

Ch. XXIX.

[1 fol. 109 b]

NOW sith I haue deuysed þou the londes + the kyngdoms toward the parties SEPTENTRIONALES in comynge down from the lond of CATHAY vnto the londes of the cristene towardes PRUYSSE + ROSSYE, now schall I deuyse þou of oper londes + kyngdomes comynge down be oper costes toward the right syde vnto the see of GRECE toward the lond of cristene men. And þerfore þat after 8 ynde + after CATHAY the Emperour of PERSIE is the gretteste lord, þerfore I schall tell þou of the kyngdom of PERSIE First, where he hath .ij. kyngdomes. The firste kyngdom begynneth toward the EST toward the kyngdom 12 of TURQUESTEN And it stretcheth ⁽¹⁾ toward the WEST vnto the ryuere of PHISON þat is on of the .iiij. ryueres þat comen out of Paradys. And on an oper syde it stretcheth toward the SEPTENTRION vnto the see of CASPYE And also toward 16 the SOUTH vnto the desert of ynde. And this contree is gode + pleyn + full of peple And þere ben manye gode cytees, But the .ij. principall cytees ben peise: BOYTURRA + SEORNERGANT þat summen clepen SORMAGANT. þe 20 tother kyngdom of PERSIE stretcheth toward the ryuere of PHISON + the parties of the WEST vnto the kyngdom of Mede [And] ⁽²⁾ the grete ARMENYE + toward the SEPTENTRION to the see of CASPIE + toward the SOUTH to 24 the lond of ynde. þat is also a gode lond + a plentifous and it hath .iiij. grete principall cytees: NESSABOR SAPHON + SARMASSANE. And þanne after is ARMENYE in the whiche weren wont to ben .iiij. kyngdomes. þat is 28 a noble cuntree + full of godes And ²it begynneth at PERSIE + stretcheth toward the west in lengthe vnto TURKYE And in largeness it dureth [fro] ⁽³⁾ the cytee of

Persia divided.

Eastern Persia.

Bokhara and Samarkand.

Western Persia.

Nishapur, Ispahan. Armenia.

[2 fol. 110]

⁽¹⁾ stretcheth, C.⁽²⁾ fro, C.⁽³⁾ to, MS.

ALIZANDRE pat now is clept the 3ate of helle pat I spak
 offe beforn vn[to] ⁽¹⁾ the kyngdom of MEDE. In this
 Armenye ben fuH manye gode cytees, But TAURIZO is
 most of name. After pis is the kyngdom of MEDE pat is 4
 fuH long but it is not fuH large, pat begynneth toward
 the EST to the lond of PERSIE + to ynde the lesse. And
 it streccheth toward the WEST toward the kyngdom of
 CALDEE + toward the septemtrion descendynge toward the 8
 litiH ARMENYE. In pat kyngdom of Medee pere ben
 many grete hilles + litiH of pleyne erthe. pere dwellen
 Sarazines + anoper maner of folk pat men clepen Cor-
 dynes. The beste .ij. cytees of pat kyngdom ben SARRAS 12
 + KAREMEN. After pat is the kyngdom of GEORGE pat
 begynneth toward the EST to a gret mountayne pat is clept
 ABZOR Where pat dwellen many dyuerse folk of dyuerse
 naciouns And men clepen the contree ALAMO. This 16
 kyngdom streccheth him towardes TURKYE + toward the
 grete see And toward the SOUTH it marcheth to the grete
 ARMENYE. And pere ben .ij. kyngdomes in pat contree.
 pat on is the kyngdom of GEORGIE + pat oper is the kyng- 20
 dom of ABOAZ. And allweys in pat contree ben .ij.
 kynges + pei ben bothe cristene, But the kyng of GEORGIE
 is in subieccioun of the grete CHANE And the kyng of
 ABOAZ hath the more strong contree. And he allweys 24
 vigerously defendeth his contree azenst all þo pat assayllen
 him, so pat noman may make him in subieccioun to no
 man. In pat kyngdom of ABCHAZ is a gret meruaylle,
 For a ¹ prouynce of the contree pat hath wel in circuyt 28
 .iiij. iorneyes pat men clepen HAUYSON is all couered with
 derkness withouten ony brightness or light, so pat noman
 may see ne here ne noman dar entren in to hem. And
 natheles pei of the contree seyn pat somtyme men heren 32
 voys of folk + hors nyzenge + cokkes crowynge And men
 witen wel pat men dwellen pere, but pei knowe not what
 men. And pei seyn pat the darkness befeth be myracle of
 god, For a cursed Emperour of PERSIE pat lighte SAURES 36

(1) vnder, C.

- pursuede aH cristene men to destroye hem t to compeH
 hem to make sacrificse to his ydoles And rood with grete
 host in aH pat euer he myghte for to confounde the
 4 cristene men. And panne in pat contree dwelleden
 manye gode cristene men, the whiche pat laften hire godes
 And wolde han fled in to GRECE. And whan pei weren
 in a playn pat highte MEGON And this cursed Emperour
 8 mett with hem with his hoost for to haue slayn hem t an
 hewen hem to peces And anon the cristene men kneleden
 to the grounde t made hire preyeres to god to sokoure
 hem, And anon a gret thikke clowde cam t couered the
 12 Emperour t aH his hoost. And so pei enduren in pat
 manere pat pei ne mowe not gon out on no syde t so
 schuH pei euermore abyden in pat derkness til the day of
 dome be the myracle of god. And panne the cristene
 16 men wenten where hem lykede best at hire owne plesance
 withouten lettynge of any creature t hire enemyes en-
 closed t confounded in derkness withouten any strok.
 Wherefore we may ¹wel seye with dauid: A DOMINO [1 fol. 111a]
 20 FACTUM EST ISTUD t EST MIRABILE IN Oculis nostris. And
 pat was a gret myracle pat god made for hem. Wherefore
 me thinketh pat cristene men scholden ben more deuoute
 to seruen oure lord god pan any oper men of any oper
 24 secte, For withouten any drede ne were cursedness t
 synne of cristen men, pei scholden ben lordes of aH the
 world, For the banere of Ihesu crist is aHweys displayed
 and redy on aH sydes to the help of his trewe lounge
 28 seruantes, In so moche pat o gode cristene man in gode
 beleewe scholde ouercomen t outhacen a .M^t. cursed mys
 beleeynge men, As Dauid seith in the PSAUTERE: QUO-
 NIAM PERSEQUEBATUR VNUS MILLE t DUO FUGARENT DECEM
 32 MILIA. ET CADENT A LATERE Tuo MILLE, DECEM MILIA A
 DEXTRIS TUIS. And how pat it myghte be pat on scholde
 chacen a .M^t. Dauid him self seyth folewyng: QUIA MANUS
 DOMINI FECIT HEC OMNIA. And oure lord him self seyth
 36 be the prophetes mouth: SI IN VIJS MEIS AMBULAVERITIS
 SUPER TRIBULANTES VOS MISISSEM MANUM MEAM. So pat

The
Christians
were saved
from
Shapur by
sudden
darkness,
which has
since kept
him
enclosed

If Christians
would only
be good, the
Lord would
make them
irresistible.

This is
proved by
Scripture.

The
Georgians
and
Armenians
are
Christians.

Western
Christians
do not take
the
sacrament
often
enough.

Turkey,
Cappadocia,
Isauria,
Phrygia,
Bithynia.
[¹ fol. 111 b]

Satalia.

Mosul.

Rohais or
Edessa.

we may seen apertely þat 3if wee wil be gode men non enemye ne may not enduren azenst vs. Also 3ee schult vndirstonde þat out of þat lond of derkness goth out a gret Ryuere þat scheweth wel þat pere ben folk dwell- 4 ynge be many redy tokenes, but noman dar not entre into it. And wyteth wel þat in the kyngdoms of GEORGIE, of ABCHAZ t of the litiþ ARMENYE ben gode cristen men t deuoute For þei schryuen hem t howselen hem euermore 8 ones or twyes in the woke And pere ben manye of hem þat howselen hem euery day. And so do wee not on this half aþ be it þat seynt Poul commandeth it seyeuge: OMNIBUS DIEBUS DOMINICIS AD COMMUNICANDUM HORTOR. 12 þei kepen þat commandement but wee ne kepen it not. Also after on this half is TURKIE ¹ þat marcheth to the grete ARMENYE And pere ben manye prouynces as CAPADOCHE, SAURE, BRIQUE, QUESITON, PYTAN t GEMETH 16 And in euerych of þeise ben many gode cytees. þis TURKYE streccheth vnto the cytee of SACHALA þat sitteth vpon the see of GRECE And so it marcheth to SYRIE. SYRIE is a gret contree t a gode as I haue told 3ou before 20 And also it hath abouen toward ynde the kyngdom of CALDEE þat streccheth fro the mountaynes of CALDE toward the Est vnto the cytee of NYNYUEE þat sitteth vpon the ryuere of TYGRE. And in largeness it begynneth 24 toward the NORTH to the cytee of MARAGA And it strecceth toward the SOUTH vnto the see OCCEAN. In CALDEE is a pleyn contree t fewe hilles t fewe ryueres. After is the kyngdom of MESOPOTAYME þat begynneth 28 toward the est to the flom of TYGRE vnto a cytee þat is clept MOSELE And it streccheth toward the west to the flom of EUFRATE vnto a cytee þat is clept ROIAUZ And in lengthe it goth [fro] (¹) the mount of ARMENYE vnto the 32 desert of YNDE the lesse. þis is a gode contree t a pleyn but it hath fewe ryueres; It hath but .ij. mountaynes in þat contree Of the whiche on highte SYMAR t þat oper LYSON; And this lond marcheth to the kyngdom of 36

Caldce. 3it pere is toward the parties MERIDIONALES African geography.
 many contrees + many regiouns As the lond of ETHIOPE
 pat marcheth toward the EST to the grete desertes, toward
 4 the WEST [to] ⁽¹⁾ the kyngdom of NUBYE, toward the SOUTH
 to the kyngdom of MORETANE And toward the north
 to the rede see. After is MORETANE pat dureth fro the
 mountaynes ^{1 of ETHIOPE vnto lybie the hize, And pat} [1 fol. 112 a]
 8 contree lyzth along fro the see OCCEAN toward the SOUTH,
 And toward the NORTH it marcheth to NUBYE + to the
 high LYBYE; Theise men of NUBYE ben cristene; And it
 marcheth [to] ⁽²⁾ the londes aboueseyd to the desertes of
 12 EGYPT And pat is the EGYPT pat I haue spoken of before
 And after LYBYE the hye + LYBYE the lowe pat descendeth
 down lowe toward the grete see of Spayne, In the whiche
 contree ben many kyngdomes + many dyuerse folk. Now
 16 I haue deuysed 3ou many contrees on this half the
 kyngdom of CATHAY, of the whiche manye ben obeyssant
 to the grete CHANE.

OF THE CONTREES + YLES þAT BEN BE3ONDE Ch. XXX.
 THE LOND OF CATHAY + OF THE FRUTES
 þERE + OF .XXIJ. KYNGES ENCLOSED WITHJN
 THE MOUNTAYNES.

20 **N**OW schalt I seye 3ou sewyngly of contrees + yles
 þa then bezonde the contrees þat I haue spoken
 of. wherfore I seye 3ou, in passynge be the lond of
 CATHAY toward the high ynde + toward BACHARYE, men
 24 passen be a kyngdom þat men clepen CALDILHE, þat is a
 full fair contre. And pere groweth a maner of fruyt The
vegetable
lamb.
 as pough it weren GOWRDES, And whan þei ben rype men
 kutten hem a to + men fynden withjinne a lytyll best in
 28 flesch, in bon + blode, as pough it were a lytill lomb
 withouten wolle. And men eten bothe the frut + the
 best, And þat is a gret merueylle. Of þat frute I haue
 eten all pough it were wonderfull but þat I knowe wel

⁽¹⁾ t, C.⁽²⁾ fro, C.

pat god is merueyllous in his werkes. And natheles
 I tolde hem of als gret a merueyle to hem pat is a monges
 vs And pat was of the BERNAKES. For I tolde hem pat
 in oure contree weren trees pat baren a fruyt pat becomen 4
 briddes fleeynge. And po pat fellen in ¹the water lyuen,
 And pei pat fallen on the erthe dyen anon; and pei ben
 right gode to mannes mete. And here of had pei als
 gret meruaylle pat summe of hem trowed it were an 8
 jnpossible thing to be. In pat contree ben longe apples
 of gode sauour, Where of ben mo pan an .C. in a clustre
 t als manye in a noþer. And pei han grete longe leues
 t large of .ij. fote long or more And in pat contree t in 12
 oper contrees pere abouten growen many trees pat beren
 clowe gylofres And notemuges t grete notes of ynde t of
 CANEE t of many oper spices. And pere ben vynes
 pat beren so grete grapes pat a strong man scholde haue 16
 ynow to done for to bere o clustre with all the grapes.
 In pat same regioun ben the mountaynes of CASPYE pat
 men clepen VBER in the contree. Betwene po mountaynes
 the Iewes of .x. lynages ben enclosed pat men clepen 20
 GOTHE t MAGOTHE And pei mowe not gon out on no syde.
 pere weren enclosed .xxij. kynges with hire peple, pat
 dwelleden betwene the mountaynes of SYCHYE. pere
 kyng ALISANDRE chacede hem betwene po mountaynes 24
 And pere he thoughte for to enclose hem porgh werk
 of his men. But whan he saugh pat he myghte not don
 it ne bryng it to an ende, he preyed to god of nature pat
 he wolde parforme pat pat he had begonne And all were 28
 it, so pat he was a payneme t not worthi to ben herd, 3it
 god of his grace closed the mountaynes togydre, so pat
 pei dwellen pere all faste ylokked t enclosed with high
 mountaynes alle aboute, saf only on o syde, And on pat 32
 syde is the see of CASPYE. Now may sum men asken :
 Sith pat the see is ⁽¹⁾ on pat o syde, Wherfore go pei not
 out on the see syde for to go where pat hem lyketh?
 But to this questioun I schal ²answere : pat see of CASPYE 36

The barnacle
 goose.
 [1 fol. 112 b]

Other rare
 plants,
 apples,
 spices and
 vines.

Alexander
 tried to
 enclose the
 ten tribes in
 the Scythian
 mountains.

The God of
 nature
 finished his
 work.

Those Jews
 cannot
 escape by
 water,
 because
 the Caspian
 is a lake.

[2 fol. 113 a]

goth out be londe vnder the mountaynes + renneth be
 the desert at o syde of the contree + after it streccheth
 vnto the endes of PERSIE And alþough it be clept a see,
 4 it is no see ne it toucheth to non oper see, But it is a
 lake, the grettest of the world. And þough þei wolden
 putten hem in to þat see, þei ne wysten neuer where þat
 þei scholde arryuen. And also þei conen no langage but
 8 only hire owne þat noman knoweth but þei, And perfore
 mowe þei not gon out. And also ȝee schuþ vnderstonde
 þat the Iewes han no propre lond of hire owne for to
 dwellen jnne in aȝ the world, but only þat lond betwene
 12 the mountaynes, And ȝit þei ȝelden tribute for þat lond to
 the queen of AMAZOINE the whiche þat maketh hem to
 ben kept in cloos fuȝ diligently þat þei schuþ not gon
 out on no syde but be the cost of hire lond, For hire lond
 16 marcheth to þo mountaynes. And often it hath befallen
 þat ⁽¹⁾ summe of the Iewes han gon vp the mountaynes
 And aualed down to the valeyes, But gret nombre of folk
 ne may not do so For the mountaynes ben so hye + so
 20 streght vp, þat þei moste abyde þere maugree hire myȝht,
 For þei mowe not gon out but be a litil issue þat was
 made be strengthe of men; And it lasteth wel a .iiij.
 grete myle. And after is þere ȝit a lond aȝ desert, where
 24 men may fynde no water ne for dyggyng ne for non
 other þing, Wherfore men may not dwellen in þat place
 so is it fuȝ of dragounes, of serpentis + of oper venymous
 bestes þat noman dar not passe but ȝif it be be strong
 28 wynter. And þat streyt passage men clepen in þat
 contree CLYRON, And þat is the passage þat the queen of
 AMAZOINE maketh to ben kept. And þogh ¹ it happene
 sum of hem be fortune to gon out, þei conen no maner of
 32 langage but EBREW, so þat þei can not speke to the
 peple. And ȝit natheles men seyn þei schuþ gon out
 in the tyme of ANTECRIST And þat þei schuþ maken
 gret slaughter of cristene men, And perfore aȝ the
 36 Iewes þat dwellen in aȝ londes lernen aȝ weys to speken

Also because
they know
no foreign
language.

They pay
tribute to
the queen of
Amazonia.

A few have
escaped.

But the
road is
impractic-
able for
large
numbers.

[fol. 118 b]

In the tyme
of Antichrist
they shall
escape
and destroy
Christians.

(¹) þat, repeated, C.

A fox shall
burrow
through to
the ten
tribes,

and they
shall escape
by following
him under-
ground.

[fol. 114 a]

In Bactria
are cotton
trees.

Hippopota-
muses.

Griffins.

EBREW, in hope *pat* whan the *oper* Iewes schuſt gon
out, *pat* *pei* may vnderstonden hire speche + to leden
hem in to cristendom for to destroye the cristene peple.
For the Iewes seyn *pat* *pei* knowen wel be hire pro- 4
phecyes *pat* *pei* of CASPYE schuſt gon out + spreden
porgħ out aħ the world And *pat* the cristene men
schuſt ben vnder hire subieccioun als longe as *pei* han
ben in subieccioun of hem. And ȝif *pat* ȝee wil wyte 8
how *pat* *pei* schuſt fynden hire weye, after *pat* I haue
herd seye I schaff teħ ȝou. In the tyme of ANTEORIST a
FOX schaff make pere his trayne + mynen an hole where
kyng ALISANDRE leet make the ȝates And so longe he 12
schaff mynen + percen the erthe til *pat* he schaff passe
porgħ towards *pat* folk. And whan *pei* seen the fox
they schuſt haue gret merueylle of him be cause *pat* *pei*
saugh neuer such a best, For of aħ opere bestes *pei* han 16
enclosed amonges hem, saf only the Fox. And þanne
pei schullen chacen him + pursuen him so streyte, tiħ *pat*
he come to the same place *pat* he cam fro. And þanne
pei schullen dyggen + mynen so strongly, tiħ *pat* *pei* 20
fynden the ȝates *pat* kyng ALISANDRE leet make of grete
stones + passynge huge, wel symented + made stronge for
the maystrie. And þo ȝates *pei* schuſt breken + so gon
out be fyndynge of *pat* issue. Fro *pat* lond gon men 24
toward the lond of BACHARIE, where ben fuħ yuele folk
+ fuħ crueħ. In *pat* lond ben trees *pat* beren wolle as
pogħ it were of scheep, where of men maken clothes +
aħ ping *pat* may ben made of wolle: In *pat* contree 28
ben many YPOTAYNES *pat* dwellen somtyme in the water
+ somtyme on the lond And *pei* ben half man + half hors
as I haue seyde before, And *pei* eten men whan *pei* may
take nem. And pere ben ryueres + watres *pat* ben fuħ 32
byttere, pree siħes more þan is the water of the see. In
pat contree ben many GRIFFOUNES more plenteq þan in
ony other contree Summen seyn *pat* *pei* han the body
vpward as an EGLE And benethe as a LYOUN And treuly 36
pei seyn soħ *pat* *pei* ben of *pat* schapp. But o

GRIFFOUN hath the body more gret + is more strong
 panne .viij. LYOUNS, of suche lyouns as ben o this half,
 And more gret + strongere þan an .C. Egles suche as
 4 we han amonges vs. For o GRIFFOUN þere wil bere One griffin
will fly up
carrying a
horse or a
yoke of
oxen.
 fleyng to his nest a gret hors ȝif he may fynde him at
 the poynt or .ij. oxen ȝoked togidere as þei gon at the
 plowgh. For he hath his talouns so longe + so large
 8 + grete vpon his feet as þough þei weren hornes of grete
 oxen or of bugles or of kyȝn, so þat men maken cuppes of
 hem to drynken of. And of hire ribbes and of the
 pennes of hire wenges men maken bowes fuȝ stronge to
 12 schote with Arwes + quareȝ. From þens gon men be
 many iourneyes þorgh the lond of Prestre Ioȝn the grete
 Emperour of YNDE, And men clepen his roialme the yle
 of PENTEXOIRE.

OF THE RYALL ESTATE OF PRESTRE IOHN Ch. XXXI.
 + OF A RICHE MAN þAT MADE A MER'UEYLOUS [fol. 114]
 CASTELL AND CLEPED IT PARADYS + OF HIS
 SOTYLTEE.

16 **T**HIS Emperour Prestre Ioȝn holt fuȝ gret lond And Prestre
John's
Empire.
 hath many fuȝ noble cytees + gode townes in
 his Royalme and many grete dyuerse yles + large. For
 aȝ the contree of ynde is deuysed in yles for the grete
 20 flodes þat comen from PARADYS þat departen aȝ the lond
 in many parties. And also in the see he hath fuȝ manye
 yles. And the beste cytee in the yle of PENTEXOIRE is
 NYSE þat is a fuȝ ryȝ cytee + a noble and fuȝ riche
 24 This Prestre Ioȝn hath vnder him many kynges + many
 yles + many dyuerse folk of dyuerse condiciouns And this
 lond is fuȝ gode + ryche, but not so riche as is the lond
 of the grete CHANE. For the marchauntes comen not
 28 thider so comounly for to bye marchandises as þei don in
 the lond of the gret CHANE, for it is to fer to trauaylle to.
 And on þat other partie, in the yle of CATHAY men
 fynden aȝ maner thing þat is nede to man clothes of

Sailors fear
the
Adamant
rocks, which
attract all
ships with
iron in --
them.

Vegetation
grows out of
the wrecks.

[¹ fol. 115 a]

Hormuz.

Popinjays.

The usual
food.

gold of silk of spycerye + aH maner auere de poys, And
perfore, aH be it pat men han gretter chep in the yle of
Prestre IoHn, natheless men dreden the longe weye + the
grete periles in the see in þo partyes. For in many 4
places of the see ben grete roches of stones of the
ADAMANT, pat of his propre nature draweth IREN to him,
And perfore þere passen no schippes pat han ouþer bondes
or nayles of IREN within hem, And ȝif þer do anon the 8
roches of the ADAMANTES drawen hem to hem, pat neuer
þei may go þens. I myself haue seen o ferrom in pat see
as þough it hadde ben a gret yle full of trees + buscayHe
full of thornes + breres gret plentee, And the schipmen 12
tolde vs pat aH pat was of schippes pat weren drawen
thider be the ADAMAUNTES for the IREN ¹pat was in hem.
And of the roteness + oþer thing pat was within the
schippes grewen such buscaylle + thornes + breres + grene 16
grass + such maner of thing, And of the mastes + the
seyH ȝerdes it semed a grete wode or a groue. And suche
roches ben in many places þere abouten And perfore dur
not the marchantes passen þere but ȝif þei knowen wel 20
the passages or eH pat þei han gode lodesmen. And also
þei dreden the longe weye + perfore thei gon to CATHAY
for it is more nygh. And ȝit is it not so nygh but pat
men moste ben trauayllynge be see + loud .xj. monethes 24
or .xij. from GENE or from VENYSE or he come to CATHAY.
And ȝit is the lond of Prestre IoHn more ferr be many
dredfuH iourneyes And the marchantes passen be the
kyngdom of PERSIE + gon to a cytee pat is clept HERMES 28
for HERMES the PHILOSOPHE founded it, And after pat
þei passen an arm of the see + panne þei gon to another
cytee pat is clept GOLBACH + þere þei fynden marchandises +
of POPENGAYES as gret plentee as men fynden here of gees. 32
And ȝif þei wil passen ferthere þei may gon sykerly jnow.
In pat contree is but lytyH whete or barly + perfore þei
eten Ryȝs + hony + mylk + chese + frute. This
Emperour Prestre IoHn taketh aHweys to his wif the 36
daughter of the grete CHANE And the grete CHANE also

in the same wise the doughter of Prestre Iohn, For peise
 .ij. ben the grettest lordes vndir the firmament. In the
 lond of Prestre Iohn ben many dyuerse thinges + manye
 4 precious stones so grete + so large pat men maken of hem
 vessel As plateres, disschies + cuppes + many oper
 merueyles ben pere pat it were to combrous ¹and to long
 to putten it in scripture of bokes. But of the principaH
 8 yles + of his estate and of his lawe I schaff telle zou
 som partye. This Emperour Prestre Iohn is cristene
 And a gret partie of his contree also, But zit pei haue not
 aH the Articles of oure feyth as wee hauen. pei beleuen
 12 wel in the fader, in the sone and in the holy gost And pei
 ben full deuoute + right trewe on to a nother And pei
 sette not be no barettes ne by cawteles ne of no disceytes.
 And he hath vnder him .lxxij. prouynces And in euery
 16 prouynce is a kyng And peise kynges han kynges vnder
 hem, + alle ben tributaries to Prestre Iohn. And he
 hath in his lordschipes many grete merueyles, For in
 his contree is the see pat men clepen the GRAUELY SEE
 20 pat is aH graueH and sond withouten any drope of water.
 And it ebbeth + floweth in grete waves as oper sees don.
 And it is neuer stille ne in pes in no maner cesoun And
 noman may passe pat see be navye ne be no maner
 24 of craft + perfore may no man knowe what lond is
 beyond pat see. And aH be it pat ⁽¹⁾ it haue no water
 zit men fynden pere in + on the bankes full gode fische
 of other maner of kynde + schapp panne men fynden in
 28 any other see + pei ben of right goode tast + delicious
 to mannes mete. And a .ij. iourneys long fro pat
 see ben grete mountaynes out of the whiche goth out
 a gret flood pat cometh out of PARADYS + it is full
 32 of precious stones withouten any drope of water
 + it renneth porgh the desert on pat o syde, so pat it
 maketh the see grauely And it bereth into pat see + pere
 it endeth. And pat flomme renneth also .ij. dayes in the
 36 woke + bryngeth with him grete stones + the roches ²also

Vessels
made of
precious
stones.
[1 fol. 115 b]

Prestre
John's
religion.

His
government.

The Gravelly
Sea.

Its fish.

The river of
precious
stones.

It flows
three days
in the week.
[2 fol. 116 a]

(1) pat, repeated, C.

The
ephemeral
trees.

Gron-
ting,
horned men.

Speaking
parrots.

Crosses are
carried
before
Prester John
instead of
banners.

[1 fol. 116 b]

In peace
time, one
plain
wooden
cross
precedes
him

perewith and *pat* gret plentee, And anon as *pei* ben entred
in to the grauely see *pei* ben seyn nomore, but lost for
eueremore. And in *po .iiij. dayes* *pat* that ryuere renneth
noman dar entren in to it, But in the *oper* dayes men dar. 4
entren wel ynow. Also bezonde *pat* flomme, more
vpward to the desertes is a gret pleyne all grauelly betwene
the mountaynes. And in *pat* playn euery day at the sonne
risynge begynnen to growe smale trees & *pei* growen til 8
mydday .beryng frute. But noman dar taken of *pat*
frute for it is a thing of *FAYRYE*. And after *MIDDAY* *pei*
discrecen & entren azen in to the erthe, so *pat* at the
goynge doun of the sonne *pei* apperen no more & so *pei* 12
don euery day & *pat* is a gret mervaylle. In *pat* desert
ben many wylde men *pat* ben hidouse to loken on for *pei*
ben horned And *pei* speken nought but *pei* gronten as
pygges. And *pere* is also gret plente[e]⁽¹⁾ of wylde houndes, 16
And *pere* ben manye *POREGAYES* *pat* *pei* clepen *PSITAKES*
in hire langage And *pei* speken of hire propre nature &
saluen men *pat* gon þorgh the desertes & speken to hem
als appertely as þough it were a man. And *pei* *pat* speken 20
wel han a large tonge & han .v. toos vpon a fote. And
pere ben also of *oper* manere, *pat* han but .iiij. toos vpon a
fote And *pei* speken not or but litiþ for *pei* come not but
cryen. This Emperour Prestre Iohn whan he goth into 24
bataylle azenst ony other lord, he hath no baneres born
before him But he hath .iiij. crosses of gold fyn grete &
hye, full of precious stones. And euery of *po* cross ben
sett in a chariot full richely arrayed. And for to kepen 28
euery cros ben ordeyned .x. MiH. ¹men of armes & mo þan
an .C.Mi. men on fote in maner as men wolde kepe a
stondard in oure contrees Whan *pat* wee ben in lond of
werre. And this nombre of folk is withouten the princy- 32
pah hoost & withouten wenges ordeynd for the bataylle.
And whan he hath no werre, but rideth with a pryuy
meynee panne he hath bore before him but o cros of
tree withouten peynture & withouten gold or siluer or 36

(¹) plenteo, C.

- precious stones in remembrance þat Ihesu crist suffred
deth vpon a cros of tree. And he hath born before him
also a plater of gold full of erthe in tokene þat his nobless
4 þat his myght þat his flessch schaff turnen to erthe. And he
hath born before him also a vessel of siluer full of noble
jewelles of gold full riche þat of precious stones in tokene
of his lordschipe þat of his nobless þat of his myght. He
8 duelleth comounly in the cytee of SUSE þat pere is his
principall palays þat is so riche þat so noble þat noman wil
trowe it by estimacioun but he had seen it. And abouen
the chief tour of the palays ben .ij. rounde pomeles of
12 gold And in euerych of hem ben .ij. charboncles grete þat
large þat schynen full brighte vpon the nyght And the
principall gates of his palays ben of a precious ston þat
men clepen SARDOYNE And the bordure þat the barres ben
16 of IVOYRE And the wyndowes of the halles þat chambres
ben of CRISTALL And the tables whereon men eten somme
ben of EMERAUDES, somme of AMATYST þat somme of GOLD
full of precious stones And the pilers þat beren vp the
20 tables ben of the same precious stones And the degrees to
gon vp to his throne where he sitteth þat þe mete on is of
ONICHE, Anoper is of CRISTALL þat anoper of IASPRE grene,
Anoper of amatyst, Anoper of SARDYNE, Anoper of
24 CORNELINE. And the .vij. þat he setteth onne his feet
is of ¹CRISOLYTE. And all peise degrees ben bordured
with fyn gold with the tothere precious stones sett with
grete perles oryent. And the sydes of the sege of his
28 throne ben of EMERAUDES þat bordured with gold full
nobely And dubbed with oper precious stones and grete
perles. And all the pilers in his chambre ben of fyne
gold with precious stones þat with manye CHARBONCLES þat
32 zeuen gretlyght vpon the nyght to all peple. And all be it
þat the CHARBONCLE zeue lyght right ynow, natheles at alle
tymes brenneth a vessel of CRISTALL full of BAWME for
to zeuen gode smell þat odour to the Emperour þat to voyden
36 away all wykkede eyres þat corrupciouns. And the forme
of his bedd is of fyne sapphires bended with gold for to

Two vessels,
one full of
earth, the
other of
jewels.
carried
before him.

Gorgeous-
ness of his
palace in
Susa.

The steps to
the throne.

[fol. 117 a]

The throne.

His chamber
lighted with
carbuncles,
and scented
with balm.

His bed.

make him slepen wel & to refreynen him from lechrye. For he wil not lyze with his wyfes but .iiij. sithe in the 4
 3eer after the .iiij. cesours, And þat is only for to engendre children. He hath also a full fayr palays & a noble at
 the cytee of NYSE where þat he duelleth whan him best lyketh. But the Ayr is not so attemptree as it is at the
 cytee of SUSE. And 3ee schult vnderstonde þat in all his
 contree ne in the contrees pere all aboute men eten noght 8
 but ones in the day, but 3if þat men maken hem in the court of the grete CHANE. And so þei eten euery day in
 his court mo þanne .xxx. ^{ti} ^{mi} persones, withouten goeres
 & comeres. But the .xxx. ^t .m.¹ persones of his contree ne 12
 of the contree of the grete CHANE ne spenden nought so moche gode as don .xij. .M.¹ of oure contree. This Emperour
 Prestre Iohn hath eueremore .vij. kynges with him to
 seruen him And þei departen hire seruice be certeyn 16
 monethes And with þeise kynges seruen all weys .lxxij. Dukes And .ccc. & .lx. Erles. And all the dayes of the 3eer
 pere eten ¹ in his houshold & in his Court .xij. Erche-
 bysshoppes & .xx. Bisshoppes. And the Patriark of seynt 20
 Thomas is pere as is the POPE here And the Erchebisshoppes & the Bisshoppes & the abbottes in þat contree
 ben alle kynges. And euerych of þeise grete lordes
 known vel ynow the Attendance of hire seruyce. The 24
 on is mayster of his houshold, Anoper is his chambirleyn, Anoper serueth him of a dyssch, Anoper of the cuppe, Anoper is Styward, Anoper is Mareschall, Anoper is Prynce of his Armes; And þus is he full nobely & 28
 ryally serued. And his lond dureth in verry brede .iiij. monethes iorneyes And in lengthe out of mesure, þat is to seyne All the yles vnder erthe þat wee supposen to ben vnder vs. Besyde the yle of PENTEXOIRE þat is the lond 32
 of Prestre Iohn is a gret yle long & brode þat men clepen MILSTORAK & it is in the lordschipe of Prestre Iohn. In þat yle is gret plentee of godes. þere was dwellynge somtyme a riche man & it is not longe sithe & men clept 36
 him GATHOLONABES & he was full of cauteles & of sotyth

Nyse, his
other
capital.

His
household.

Kings and
earls serve
him.

[1 fol. 117 b]

The Lords
spiritual.

The officers
of the court.

Melazgerd.

The Old
Man of the
Mountain.

- disceytes. And he hadde a fuȝt fair casteȝt & a strong in
a mountayne, so strong & so noble þat noman cowde
devise a fairere ne a strengere. And he had let muren aȝ
4 the mountayne aboute *with* a strong waȝt & a fair And
with June þo walles he had the fairest gardyn þat ony man
myȝhte beholde & þerein were trees berynge aȝ maner of
frutes þat ony man cowde deuyse. And þerein were
8 also aȝ maner *vertuous* herbes of gode smeȝt and
aȝ oþer herbes also þat beren faire floures. And he
had also in þat gardyn many faire welles, And beside
þo welles he had lete make faire halles & ¹ faire [1 fol. 118 a]
12 chambres depeynted aȝ *with* gold & azure. And pere
weren jn þat place many a dyuerse thinges And manye
dyuerse storyes. And of bestes & of bryddes þat songen
fuȝt delectabely & meveden be craft, þat it semede þat þei
16 weren quyke. And he had also in his gardyn aȝ maner
of foules & of bestes þat ony man myȝhte thenke on for
to haue pley or desport to beholde hem. And he had
also in þat place the faireste damyseles þat myȝhte ben
20 founde vnder the age of .xv. ȝeer And the faireste ȝonge
striplynges þat men myȝhte gete of þat same age; And
aȝ þei weren clothed in cloȝes of gold fuȝt richely And
he seyde þat þo weren aungeles. And he had also let
24 make .iij. welles faire & noble & aȝ envyround *with* ston
of jaspre, of cristall, dyapred *with* gold & sett *with*
precious stones & grete orient perles. And he had made
a conduyt vnder erȝe so þat the .iij. welles at his list on
28 scholde renne mylk, An oþer wyn & an oþer hony; And
þat place he clept *paradys*. And whan þat ony gode
knyȝt þat was hardy & noble cam to see this rialtee,
he wolde lede him in to his *paradys* & schewen him peise
32 wonderfuȝt thinges to his desport & the merueyllous &
delicious song of dyuerse briddes & the faire damyseles
& the faire welles of mylk of wyn & of hony plentevous
rennynges. And he wolde let make dyuerse instrumentes
36 of Musik to sownen in an high tour so merily þat it was
ioye for to here & noman scholde see the craft pere of.

His garden
of delights.

His lve
hours.

The conduit
running
with milk,
wine and
honey.

Bold young
men were
brought in.

He told
them this
was
paradise,

and intoxic-
ated them
with
hashish.

[1 fol. 118v]

He thus
persuaded
them to die
for him.

They became
assassins.

The Old
Man's castle
and garden
lately
destroyed.

And þo he seyde weren aungeles of god + þat place was
paradys þat god had behight to his frendes seyenge : DABO
VOBIS TERRAM FLUENTEM LACTE + MELLE. And þanne
wolde he maken hem to drynken of a certeyn drynk 4
whereof anon þei scholden ¹ be drunken And þanne wolde
hem thinken gretter delyt þan þei hadden before. And
þan wolde he seye to hem þat ȝif they wolde dyen for
him + for his loue þat after hire deþþ þei scholde come 8
to his paradys + þei scholden ben of the age of þo
damyselles + þei scholde pleyen with hem + ȝit ben
maydenes. And after þat ȝit scholde he putten hem in
a fayrere paradys, where þat þei scholde see god of 12
nature visibely in his magestee and in his blisse. And
þan wolde he schewe hem his entent And seye hem þat ȝif
þei wolde go sle such a lord or such a man þat was his
enemye or contrarious to his list, þat þei scholde not 16
drede to don it + for to be slayn þerfore hem self, for
after hire deþþ he wolde putten hem in to anoþer paradys,
þat was an .C. fold fairere þan ony of the tothere + þere
scholde þei dwellen with the most fairest damyselles þat 20
myghte be + pley with hem eueremore. And þus wenten
many dyuerse lusty Bacheleres for to slo grete lordes
in dyuerse contrees þat weren his enemyes + made
hemsell to ben slayn in hope to haue þat paradys. And 24
þus often tyme he was revenged of his enemyes be his
sotyH disceytes + false cawteles. And whan the worthli
men of the contree hadden perceyued this sotyH falshod
of this GATHOLONABES, þei assembled hem with force + 28
assayleden his casteH + slown him + destroyeden aH
the faire places + aH the nobletees of þat paradys. The
place of the welles + of the walles + of many oper thinges
ben ȝit apertly sene, but the ricchesse is voyded clene; 32
And it is not longes gon siþþ þat place was destroyed.

OF THE DEUELES HEDE IN THE VALEYE Ch. XXXII.
 PERILOUS, AND OF THE CUSTOMS OF FOLK
 IN DYUERSE YLES þAT BEN ABOUTEN IN
 THE LORDSCHIPE OF PRESTRÆ IOHN.

BESYDE þat yle of Mistorak vpon the left syde
 nygh to the ryuere of PHISON is a merueylous
 thing. þere is ¹a vale betwene the mountaynes þat The Vale
 Perilous.
 [1 fol. 119 a]
 4 dureth nygh a .iiij. myle And summen clepen it the
 vale enchaunted, Somme clepen it the vale of deueles
 t somme clepen it þe vale perilous. In þat vale heren
 men often tyme grete tempestes and thondres t grete
 8 murmures t noyses aȝ dayes t nyghtes And gret noyse
 as it were sown of tabours and of nakeres t of trompes,
 as þough it were of a gret feste. This vale is aȝ fuȝ
 of deueles t hath ben aȝweys. And men seyn þere þat
 12 it is on of the entrees of helle. In þat vale is gret
 plentee of gold t syluer, Wherfore many mysbeleuyng
 men t manye cristene men also gon in oftentyme for to
 haue of the thresoure þat þere is, But fewe comen aȝen
 16 t namely of the mysbeleevynge men, ne of the cristene
 men nouȝer, for anon þei ben strangled of deueles. And
 in mydd place of þat vale vnder a roche is an hed t The Devil's
 Head.
 the visage of a deuyl bodyliche, fuȝ horrible t dredfuȝ.
 20 to se. And it scheweth not, but the hed to the schuldres,
 But þere is noman in the world so hardy, cristene man
 ne oȝer, but þat he wolde ben adrad for to beholde it
 t þat it wolde semen him to dye for drede, so is it
 24 hidouse for to beholde. For he beholdeth euery man so
 scharply with dredfuȝ eyen þat ben eueremore mevyng
 t sparklyng as fuyre t chaungeth t stereth so often
 in dyuerse manere with so horrible contenance, þat noman
 28 dar not neighen towardses him. And fro him cometh out
 smoke t stynkande fuyr t so moche abhomyngacioun, þat
 vnethe noman may þere endure. But the gode cristene
 men þat ben stable in the feyth entren weȝ withouten
 32 perile, For þei wil first schryuen hem t marken hem

Good Chris-
 tians safe
 from danger.

with the tokene of the holy cros, so þat the fendes ne
 [1 fol. 119 b] han ¹ no power ouer hem. But aȝ be it þat þei ben
 withouten perile ȝit natheles ne ben þei not withouten
 drede whan þat þei seen the deueles visibely and bodyly 4
 aȝ aboute hem, þat maken full many dyuerse assautes
 t manaces in eyr t in erthe t agasten hem with strokes
 of thonder blastes and of tempestes, and the moste drede
 is, þat god wole taken vengeance panne of þat þat men 8
 han mysdon aȝen his wille. And ȝee schult vnderstonde
 þat whan my felowes and I weren in þat vale wee weren
 in gret thought wheþer þat we dursten putten oure bodyes
 in aventure to gon in or non, in the protectioun of god. 12
 And somme of oure felowes accordeden to entre t somme
 noght. So þere weren with vs .ij. worthi men Frere
 Menoures, þat weren of lombardye þat seyden þat ȝif
 ony man wolde entren, þei wolde gon in with vs. And 16
 whan þei hadden seyd so vpon the gracyous trust of
 god t of hem wee leet synge masse t made euery man
 to ben schryuen t houseld. And þanne wee entreden
 .xiiij. persones, But at oure goynge out wee weren but 20
 .ix. And so wee wisten neuere wheþer þat oure felowes
 weren lost or eȝ turned aȝen for drede, But wee ne saugh
 hem neuer after; And þo weren .ij. men of GRECE t
 .iiij. of SPAYNE. And oure oþer felowes þat wolden not 24
 gon in with vs þei wenten by another coste to ben before
 vs t so þei were. And þus wee passeden þat perilouse
 vale t founden þerȝune gold t syluer t precious stones
 t riche jewelles gret plentee, botlie here t þere as vs 28
 semed. But wheþer þat it was as vs semede, I wot nere
 for I touched none, be cause þat the deueles ben so subtyl
 to make a thing to seme otherwise þan it is for to disceyue
 mankynde t þerfore I towched none And also because 32
 [2 fol. 120 a] þat I wolde not ben put out of my ² deuocioun, for I was
 more deuout þanne þan euere I was before or after, And
 aȝ for the drede of fendes þat I saugh in dyuerse figures
 And also for the gret multytude of dede bodyes þat I 36
 saugh þere liggyng be the weye be aȝ the vale as

Some of my
party agreed
to enter.

Two frars
promised to
join us.

Fourteen
went in,
nine came
back.

We found
much
treasure
there, but I
touched
none of it.

Many dead
bodies lay
by the way.

- pough þere had ben a bataylle betwene .ij. kynges
 ⁊ the myghtyest of the contree, ⁊ þat the gretter partye
 had ben discomfyted ⁊ slayn. And I trowe þat vneth
 4 scholde ony contree haue so moche peple *within* him as
 lay slayn in *pat* vale, as vs thoughte, the whiche was an
 hidouse sight to seen. And I merueylled moche þat þere
 weren so manye ⁊ the bodyes aȝ hole *withouten* rotynge,
 8 But I trowe þat fendes made hem semen to ben so hole
withouten rotynge. But þat myghte not ben to myn
 avys þat so manye scholde haue entred so newly ne so
 manye newly slayn *withouten* stynkyng ⁊ rotyng.
 12 And manye of hem weren in habite of cristene men, But
 I trowe wel þat it weren of suche þat wenten in for
 couetyse of the thresoure þat was þere ⁊ hadden ouer-
 moche feblenesse in the feith, so þat hire hertes ne myghte
 16 not endure in the beleve for drede; And þefore weren
 wee the more deuout a gret del. And ȝit wee weren cast
 doun ⁊ beten down many tymes to the hard erthe be
 wyndes and thondres ⁊ tempestes, But eueremore god of
 20 his grace halp vs, And so wee passed *pat* perilous vale
withouten perile ⁊ *withouten* encombrance, thanked be aȝ
 myghty godd. After this bezonde *pat* vale is a gret yle
 Where the folk ben grete GEANTES of .xxviiij. fote longe
 24 or of .xxx. fote long And þei han no clothinge but of
 skynnes of bestes þat þei hangen vpon hem And þei
 eten no breed, But aȝ raw flesch ⁊ þei drynken mylk of
 bestes, for þei han plentee of aȝ bestaylle; And þei haue
 28 none houses to lyen ¹inne. And þei eten more gladly
 mannes flesch þanne ony oþer flesch. In to *pat* yle dar
 noman gladly entren, And ȝif þei seen a schipp ⁊ men
 þereinne, Anon þei entren in to the see for to take hem.
 32 And men seyden vs þat in an yle bezonde þat weren
 GEANTES of grettere stature, summe of .xlvi. fote or of .l.
 fote long And as sommemen seyn, summe of .l. cubytes
 long. But I sagh none of þo, for I hadde no lust to go
 36 to þo parties, because þat noman cometh nouþer into *pat*
 yle ne into *pat* oþer, but ȝif he be deuoured anon. And

There was
no sign of
decay.

Many wore
Christian
dress.

We were
knocked
down, but
not hurt.

Giants.

[¹ fol. 120 b]

They devour
travellers.

Women that
kill with a
look.

The fools of
despair.

[² fol. 121 a]

among þo geauntes ben scheep als grete as oxen here t þei
beren gret wolle. t rough; Of þo scheep I haue seyn many
tymes. And men han seen many tymes þo GEAUNTES
taken men in the see out of hire schippes t broughte 4
hem to londe .ij. in on hond t .ij. in anoper, etynge hem
goynge aȝ raw t aȝ quyk. Anoper yle is pere toward
the north in the see OCCEAN, where þat ben full cruclē t
ful euele wommen of nature t þei han precious stoncs in 8
hire eyen. And þei ben of þat kynde, þat ȝif þei beholden
ony man with wratthe þei slen him anon with the be-
holdynge, as doth the BASILISK. Anoper yle is pere full
fair t gode t gret t full of peple Where the custom is 12
such, þat the firste nyght þat þei ben maryed þei maken
anoper man to lye be hire wifes for to haue hire mayden-
hode, t perfore þei taken gret huyre t gret thank. And
þer ben certeyn men in euery town þat seruen of non 16
other thing And þei clepen hem CADEBERIZ, þat is to
seyne: the foles of wanhope. For þei of the contree
holden it so gret a thing t so perilous for to haue the
maydenhode of a womman, þat hem semeth þat þei þat 20
hauen first¹ the maydenhode putteth him in auenture of
his lif. And ȝif the husbonde fynde his wif mayden that
oper next nyght after þat sche scholde haue ben leyn by
of the man þat is assigned pefore, peraunter for dron- 24
keness or for sum other cause, the husbonde schaff pleyne
vpon him þat he hath not don his deveer in such cruell
wise as pough the officere wolde haue slayn him. But
after the firste nyght þat þei ben leyn by þei kepen hem 28
so streytely þat þei ben not so hardy to speke with no
man. And I asked hem the cause whi þat þei helden
such custom t þei seyden me þat of olde tyme men hadden
ben dede for deflourynge of maydenes þat hadden serpentes 32
in hire bodyes þat stongen men vpon hire ȝerdes, þat
þei dyeden anon. And perfore þei helden þat custom to
make oper men ordeynd perfore, to lye be hire wyfes for
drede of deȝh t to assaye the passage be another [rather] (1) 36

(1) rather, missing in C.

- pan for to putte hem in pat aventure. After pat is anoper yle where pat women maken gret sorwe whan hire children ben yborn And whan pei dyen pei maken gret feste + gret ioye + reueff + panne pei casten hem into a gret fuyr brennyng. And þo pat louen wel hire husbondes, 3if hire husbondes ben dede, pei casten hem also in the fuyr with hire children + brennen hem. And pei seyn pat the fuyr schaff clensen hem of aȝ filthes + of aȝ vices And pei schuff gon pured + clene into anoper world to hire husbondes, + pei schuff leden hire children with hem. And the cause whi pat pei wepen whan hire children ben born is þis : for whan pei comen into this world, pei comen to ¹labour, sorwe and heyness. And whi pei maken ioye and gladnesse at hire dyenge is because pat as pei seyn panne pei gon to paradys, where the ryueres rennen mylk + hony, where pat men seen hem in ioye + in habundance of godes, withouten sorwe + labour. In pat yle men maken hire kyng euere more be electioun And pey ne chesen him nought for no noblesse ne for no ricchess, but such on as is of gode maneres + of gode condiciouns, + perewithaȝ rightfuȝ; And also pat he be of gret Age + pat he haue no children. In pat yle men ben fuȝ rightfuȝ and pei don rightfuȝ Iuggementes in euery cause, bothe of riche + pore, smale and grete, after the quantyte of the trespass pat is mysdon. And the kyng may nought deme noman to deth withouten assent of his barouns + operwyse men of conseiȝ + pat aȝ the court acorde perto. And 3if the kyng himself do ony homycydie or ony cryme, as to sle a man or ony such cas, he schaff dye pefore, but he schaff not be slayn as another man, But men schuff defende in peyne of deth pat noman be so hardy to make him companye, ne to speke with hym, ne pat noman 3eue him ne selle him ne serue him nouthir of mete ne of drynk; And so schaff he dye in myschef. þei spare noman pat hath trespaced nouȝer for loue ne for fauour ne for ricchess ne for nobless, but pat he schaff haue after pat he hath don.

Birth causes mourning, death raises joy.

Suttee : fire purifies.

This world is full of sorrows.
[¹ fol. 121 b]

Kings are elected.

Old and childless men only become kings.

Criminal kings boycotted.

Hares and
poultry
kept as pets,
not to be
eaten.

[1 fol. 122 a]

Community
of wives.

Children are
fathered on
anybody.

Crocodiles.

How cotton
grows.

Wood that
burns a
year; incom-
bustible and
hard woods.

The giraffe.

Bezonde þat yle is another yle where is gret multytude of
folk + þei wole not for noping eten flesch of hares ne of
hennes ne of gees; And ȝit þei bryngen forth ynowe for
to seen hem + to beholden hem only. But þei eten 4
flessch of aȝ oper bestes + drynken mylk. In þat contree
þei ¹taken hire doughtres + hire sustres to here wyfes +
hire opere kynneswommen, And ȝif pere ben .x. men or
.xij. men or mo dwellynge in an hows, the wif of euerych 8
of hem schaft ben comoun to hem alle þat duellen in þat
hows, So þat euery man may liggen with whom he wole
of hem on o nyght + with another Another nyght. And
ȝif sche haue ony child sche may ȝeue it to what man 12
þat sche list þat hath companyed with hire, so þat noman
knoweth pere Wheper the child be his or anoperes. And ȝif
ony man seye to hem þat þei norisschen oper mennes
children, þei answeren þat so don oper men hires. In 16
þat contree + be aȝ ynde ben gret plentee of COKODRILLES,
þat is a maner of a long serpent as I haue seyde before.
And in the nyght þei dwellen in the water + on the day
vpon the lond in roches + in CAUES. And þei ete no 20
mete in aȝ the wynter, but þei lyȝn as in a drem, as
don the serpentes. þeise serpentes slen men + þei eten
hem wepynge. And whan þei eten þei meven the ouer-
jowe + nought the nether iowe + þei haue no tonge. In 24
þat contree + in many opere bezonde þat + also in manye
on this half, men putten in werke the sede of cotoun
And þei sowen it euery ȝeer + þan groweth it in smale
trees þat beren cotoun. And so don men euery ȝere, so 28
þat pere is plentee of cotoun at aȝ tymes. Item in this
yle + in many opere pere is a maner of wode hard +
strong, Whoso couereth the coles of þat wode vnder the
assches pereoffe, the coles wil duellen + abyden aȝ quyk 32
a ȝere or more. And þat tre hath many leues as the
GYNYPRE hath. + pere ben also many trees þat of nature
þei wole neuer brenne ne rote in no manere. And pere
ben note trees þat beren notes als grete as a mannes hed. 36
pere also be many bestes þat ben clept ORAFLES, In

- ARABYE *pei ben clept GERFAUNTZ*, ¹ *pat* is a best pomelee or [1 fol. 122b]
 spotted, *pat* [is] ⁽¹⁾ but a lityH more high þan is a stede, But
 he hath the necke a .xx. cubytes long, And his croupe +
 4 his tayl is as of an hert And he may loken ouer a gret
 high hous. And *pere ben* also in *pat* contree manye
 CAMLES, *pat* is a lytiH best as a Goot *pat* is wyldre + he
 lyueth be the eyr and eteth nought ne drynketh nought
 8 at no tyme. And he chaungeth his colour oftentyme,
 For men seen him often sithes now in o colour + now
 in anoþer colour, And he may chaunge him in to aH
 maner coloures *pat* him list, saf only in to red + white.
- 12 *pere ben* also in *pat* contree passynge grete serpentis,
 Summe of .v.j. fote long + *pei ben* of dyuerse coloures as
 rayed rede, grene + ȝalowe, blewe + blake + aH spekelede.
 + *pere ben* opere *pat* han crestes vpon hire hedes + *pei gon*
 16 [vpon] ⁽²⁾ hire feet vpright And *pei ben* wel a .iiij. fadme
 gret or more. And *pei duellen* aHwey in roches or in
 mountaynes ⁽³⁾ And *pei han* aHwey the throte open, of
 whens *pei droppen* venym aHweys. And *pere ben* also
- 20 wyldre swyn of many coloures als grete as *ben oxen* in
 oure contree + *pei ben* aH spotted as *ben ȝonge fownes*.
 And *pere ben* also VROHOUNES als grete as wyldre swyn
 here, Wee clepen hem PORCZ DE SPYNE. And *pere ben*
- 24 lyouns aH white gret + myghty. And *pere ben* also of
 oper bestes als grete + more gretter þan is a destrere,
 And men clepen hem LOERANCZ And summen clepen hem
 ODENTHOS And *pei han* a blak hed + .ii.j. longe hornes
 28 trenchant in the front scharpe as a swerd + the body is
 sclendre; And he is a full felonous best And he chaceth
 + sleeth the ² OLIFANT. *pere ben* also manye oper bestes
 full wykked + crueH *pat* ben not mocheles more þan a
 32 bere And *pei han* the hede lych a BORE + *pei han* .v.j.
 feet And on euery foote .ij. large clawes trenchant And
 the body is lych a BERE, + the tayl as a lyoun. And
pere ben also myse als grete as houndes + ȝalowe myse
 36 als grete as RABENES. And *pere ben* GEES aH rede þre

The
chameleon.Many-
coloured
snakes.Bears,
hedgehogs,
lions.Odonto-
tyrannus.

[2 fol. 123 a]

Nameless
monsters.⁽¹⁾ is, missing, C.⁽²⁾ vpo, C.⁽³⁾ mount taynes, C.

sithes more gret þan oure here t þei han the hed, the
 necke t the brest aȝ blak. And many oper dyuerse
 bestes ben in þo contrees t eȝwhere pere abouten t
 manye dyuerse briddes also, of the whiche it were to longe 4
 for to teȝ þou t þerfore I passe ouer at this tyme.

Ch. XXXIII. OF THE GODENESS OF THE FOLK OF THE
 YLE OF BRAGMAN; OF KYNG ALISANDRE,
 AND WHEREFORE THE EMPEROUR OF YNDE
 IS CLEPT PRESTRE IOHN.

The isle of
 Brahman.

Their
 virtues.

AND bezonde þat yle is anoper yle gret t gode and
 plentifulous where þat ben gode folk t trewe and
 of gode lyuyng after hire beleve and of gode feyth. 8
 And aȝ be it þat þei ben not cristned ne haue no perfyȝ
 lawe, ȝit natheles of kyndely lawe þei ben fuȝ of aȝ
 vertue t þei eschewen aȝ vices t aȝ malices t aȝ synnes.
 For þei ben not proude ne coueytous ne enuyous ne 12
 wrathfuȝ ne glotouns ne lecherous Ne þei don to no
 man oper wise þan þei wolde þat oper men diden to hem.
 And in this poynt þei fuȝfillen the .x. commandementes
 of god, And ȝif no charge of aveer ne of ricchess And þei 16
 lye not ne þei swere not for non occasioun, but þei seyn
 simply ȝe and nay, For þei seyn he þat swereth wil
 disceyue his neyȝbore; And þerfore aȝ þat þei don þei
 don it withouten oȝ. And men clepen þat yle the yle 20
 of BRAGMAN, And somme men clepen it the lond of feyth.

[fol. 123 v]

And porȝ þat lond renneth a gret ryuere þat is clept
 THEBE. And in generaȝ aȝ the men of þo yles t of aȝ
 the marches pereabouten ben more trewe þan in ony 24
 othere contrees pereabouten t more rightfuȝ þan opere
 in aȝ thinges. In þat yle is no thef ne mordrere ne
 comoun womman ne pore beggere ne neuere was man
 slayn in þat contree. And þei ben so chast t leden so 28
 gode lif as þat þei weren religious men, And þei fasten
 aȝ dayes. And because þei ben so trewe t so rightfuȝ
 t so fuȝ of aȝ gode condiciouns þei weren neuere greued

Their
 climate is as
 good as they
 are.

- with tempestes ne with thonder ne with leyt ne with*
hayl ne with pestylence ne with werre ne with hunger
ne [with] ⁽¹⁾ non oper tribulacioun, as wee ben many tymes
 4 *amonges vs for oure synnes. Wherefore it semeth wel pat*
god loueth hem t is plesed with hire creance for hire gode
dedes. þei beleven wel in god pat made all thinges t
him þei worschipen. And þei preysen non erthely
 8 *ricchess, And so þei ben all rightfuþ And þei lyuen fuþ*
ordynatly t so sobrelly in mete t drynk, pat þei lyuen
right longe. And the most part of hem dyen withouten
sykness whan nature fayleth hem for elde. And it
 12 *befeþ in kyng ALISANDRES tyme pat he purposed him*
to conquere pat yle t to maken hem to holden of him.
And whan þei of the contre herden it þei senten
Messangeres to him with lettres pat seyden thus: What
 16 *may ben ynow to pat man to whom all the world is*
insuffisant? þou schalt fynde no thing in vs pat may
cause þe to werren azenst vs. For wee haue no ricchess
ne none wee coueyten, And all the godes of oure contree
 20 *ben in comoun. Oure mete pat wee susteyne with all*
oure bodyes is oure ricchess, And in^lstede of tresour of
gold t syluer wee maken oure tresoure of accord t pees
t for to loue euery man oper. And for to apparaylle
 24 *with oure bodyes wee vsen a sely lityþ clout for to*
wrappen in oure careynes. Oure wyfes ne ben not
arrayed for to make no man plesance, but only
counable array for to eschewe folye. Whan men peynen
 28 *hem to arraye the body for to make it semen fayrere þan*
god made it, þei don gret synne, For man schold not
devise ne Aske gretter beautee þan god hath ordeyned
man to ben at his birthē. The erthe mynystreth to vs
 32 *.ij. thinges: Oure lifode pat cometh of the erthe pat wee*
lyue by t oure sepulture after oure deth. Wee haue ben in
perpetueþ pees till now pat þou come to disherite vs. And
 36 *also wee haue a kyng nought only for to do Iustice to*
euery man, for he schall fynde no forfeite among vs, but

God loves
them.

Their
message to
King
Alexander.

We are
poor.

[1 fol. 124 a]

The earth
provides us
with food
and with
graves.

(¹) wit, C.

We need
neither law
courts nor
punish-
ments.

Alexander
confirms
their peace.

Oxydraces
or Gymno-
sophists.

[1 fol. 124 b]

Alexander
offers to
grant them
any request.

They ask
for im-
mortality.

They
reprove him
for his
pride.
He must
leave all his
earthly
goods.

for to kepe nobless & for to schewe þat wee ben obeyssant
wee haue a kyng. For Iustice ne hath not among vs no
place, for wee don to noman oþer wise þan wee desiren
þat men don to vs, so þat rightwisness ne vengeance han 4
nought to don amonges vs; so þat no thing þou may take
fro vs but oure gode pes þat aȝ weys hath dured among
vs. And whan kyng ALISANDRE had rad þeise lettres he
thoughte þat he scholde do gret synne for to trouble hem 8
And þanne he sente hem surteez þat þei scholde not ben
aferd of him & þat þei scholde kepen hire gode maneres
& hire gode pees as þei hadden vsed before of custom &
so he let hem allone. An oþer yle þere is þat men clepen 12
OXIDRATE & an oþer yle þat men clepen GYNOSOPHE
Where þere is also gode folk & full of gode feyth. And
þei holden for the moste ¹parlye the gode condiciouns
and customs & gode maneres as men of the contree aboue- 16
seyd, but þei gon aȝ naked. Into þat yle entred kyng
ALISANDRE to see the manere, And whan he saugh hire
gret feyth & hire trouthe þat was amonges hem, he seyde
þat he wolde not greuen hem And bad hem aske of hym 20
what þat þei wolde haue of him, ricchess or ony thing
elles & þei scholde haue it with gode wille. And þei
answerden þat he was riche ynow þat hadde mete &
drynke to susteyne the body with, For the ricchess of 24
this world þat is transitorie is not worth. But ȝif it were
in his powere to make hem jnmortaȝ, þereof wolde þei
preyen him & thanken him. And Alisandre answerde
hem þat it was not in his powere to don it, because he 28
was morteaȝ as þei were. And þanne þei asked him whi
he was so proud & so fierce & so besy for to putten aȝ the
world vnder his subiectioun, right as þou were a god & hast
no terme of thi lif, neiþer day ne hour, And wynest to 32
haue aȝ the world at thi commandement, þat schal leue þe
withouten fayle or þou leue it. And right as it hath ben
to oþer men before þe, right so it schal ben to oþere after þe
And from hens schaltow bere no thyng, But as þou were 36
born naked, right so aȝ naked schal þi body ben turned

into erthe þat þou were made of. Wherefore þou scholdest
 thenke + jmpresse it in thi mynde þat no þing is jnmortaH
 but only god þat made aH þing. Be the whiche answer
 4 ALISANDRE was gretly astoneyed + abayst + aH confuse
 departed from hem. And aH be it þat theyse folk han
 not the articles of oure feyth as wee han, natheles for
 hire gode feyth natureH + for hire gode entent I trowe fully
 8 þat god loueth hem + þat god [taketh] ⁽¹⁾ hire seruyse to
 gree, right as he did of IOB þat was a paynem + held ¹him
 for his trewe seruant. And þefore aH be it þat þere ben
 many dyuerse lawes in the world, 3it I trowe þat god
 12 loueth alweys hem þat louen him + seruen him mekely in
 trouthe And namely hem þat dispysen the veyn glorie
 of this world, as þis folk don + as job did also. And
 þefore seyde oure lord be the mouth of OZEE the
 16 prophete: PONAM EIS MULTIPLICES LEGES MEAS. And also
 in another place: QUI TOTUM ORBEM SUBDIT SUIS LEGIBUS.
 And also oure lord seyth in the gospeH: ALIAS OUES
 HABEO, QUE NON SUNT EX HOC OUILI. þat is to seyne þat
 20 he hadde othere seruantes þan þo þat ben vnder cristene
 lawe. And to þat acordeth the avisioun þat seynt PETER
 saugh at IAFF, How the aungel cam from heuene +
 broughte before him dyuerse bestes as serpentes + oper
 24 crepynge bestes of the erthe + of oper also gret plentee, and
 bad him take + etc. And seynt PETER answerde: I ete
 neuer, quod he, of vnclene bestes. And þanne seyde the
 aungeH: NON DICAS INMUNDA QUE DEUS MUNDAUIT. And
 28 þat was in tokene þat noman scholde haue in despite non
 erthely man for here dyuerse lawes, For wee knowe not
 whom god loueth ne whom god hateth. And for þat
 ensample whan men seyn DE PROFUNDIS: þei seyn it in
 32 comoun + in generall, with the cristene: PRO ANIMABUS
 OMNIUM DEFUNCTORUM PRO QUIBUS SIT ORANDUM. And
 þefore seye I of this folk þat ben so trewe + so feythfull,
 þat god loueth hem, For he hath amonges hem many of
 36 the prophetes + aHwey hath had. And in þo yles þei

God loves
 natural faith
 in heathens.

[1 fol. 125 a]

Differences
 of religion
 do not
 matter.

Holy Writ
 allows of a
 variety of
 religions.

Vision of
 St. Peter
 in Joppa.

God loves
 the Brag-
 mans.

(1) take, C.

prophecyed the JNCARNACIOUN of oure lord IHESU CRIST;
 How he scholde ben born of a mayden .iij. MiH 3eer or
 more or oure lord was born of the virgyne MARIE. And
 þei beleeven wel in the JNCARNACIOUN + þat fuH perfitely, 4
 but þei knowe not the manere how he suffred, his
 passioun and deth for vs. And bezonde þeise yles þere
 is another yle þat is clept PYTAN. The folk of þat
 [1 fol. 125 b] contree ¹ ne tyle not ne laboure not the erthe, for þei eten 8
 no manere thing. And þei ben of gode colour + of faire
 schap after hire gretness, But the smale ben as DWERGHES,
 but not so lityH as ben the PIGMEYES. þeise men lyuen
 be the smeH of wylde APPLES And whan þei gon only fer 12
 weye þei beren the APPLES with hem, For 3if þei hadden
 lost the sauour of the APPLES þei scholde dyen anon. þei
 ne ben not fuH resonable but þei ben symple + bestyall.
 After þat is another yle where the folk ben all skynned 16
 rough heer as a rough best, saf only the face + the pawme
 of the hond. þeise folk gon als wel vnder the water of
 the see as þei don aboue the lond all drye And þei eten
 boþe flessch + fisch all rough. In this yle is a gret 20
 Ryuere þat is wel a .ij. myle + an half of brede þat is
 clept BUEMARE. And fro þat Ryuere a .xv. iorneyes in
 lengthe goynge be the deseries of the tother syde of the
 Ryuere Whoso myght gon it, for I was not þere, But it 24
 was told vs of hem of the contree, þat withynne þo
 deseries weren the trees of the SONNE + of the MONE, þat
 spoken to kyng ALISANDRE And warned him of his deth.
 And men seyn þat the folk þat kepen þo trees + eten of the 28
 frute + of the bawme þat groweth þere lyuen wel .cccc.
 3eer or .D. 3eere be vertue of the frut + of the
 bawme. For men seyn þat bawme groweth þere in gret
 plentee + nowhere elles, saf only at Babyloyne, as I haue 32
 told 3ou before. Wee wolden han gon toward tho trees
 fuH gladly, 3if wee had myght, But I trowe þat an .C.
 MiH men of Armes myghten not passen þo deseries
 safely, for the gret multytude of wylde bestes + of grete 36
 dragouns + of grete serpentes þat þere ben, þat slen +

Dwarfs
 feeding
 on the smell
 of wild
 apples.

Hairy,
 amphibious
 folk.

The trees
 of the Sun
 and Moon.

No army
 can fight
 the beasts
 of the
 desert.

- deuouren aH þat comen aneyntes hem. In þat contre
 1 ben manye white OLIFANTES *withouten* nombre t of vny- [1 fol. 126 a]
 cornes t of lyouns of many maneres And many of suche
 4 bestes þat I haue told before t of many oþer hydouse
 bestes *withouten* nombre. Manye othere yles þere ben in
 the lond of Prestre Iohn t manye grete merueyles þat
 weren to long to tellen aH, bothe of his richesse t of his
 8 nobless And of the gret plentee also of precious stones
 þat he hath. I trowe þat ȝee knowe wel ynow t haue
 herd seye wherfore this Emperour is clept Prestre Iohn,
 But natheles for hem þat knowen not I schaff seye ȝou
 12 the cause. It was somtyme an Emperour þere, þat was a
 worthi t a fuH noble Prynce, þat hadde cristene knyghtes
 in his companye, as he hath þat is now. So it befell
 þat he hadde gret list for to see the *seruise* in the chirche
 16 among cristene men. And þan dured cristendom bezonde
 the see aH TURKYE, SURRYE, TARTARIE, IERUSALEM,
 PALESTYNE, ARABYE, HALAPPEE t aH the lond of
 EGYPTE. So it befell þat this Emperour cam *with* a
 20 cristene knyght *with* him in to a chirche in EGYPT And
 it was the Saterday in wyttsonwoke And the Bisshopp
 made ordres. And he beheld t listend the *seruyse* fuH
 tentyfly And he asked the cristene knyght what men of
 24 degree þei scholden ben þat the prelate had before him.
 And the knyght answerde t seyde þat þei scholde ben
 prestes. And þan the Emperour seyde þat he wolde
 no lenger ben clept kyng ne Emperour, but Preest And
 28 þat he wolde haue the name of the firste preest þat wente
 out of the chirche. And his name was IOHN. And so
 eueremore sithens he is clept Prestre Iohn. In his lond
 ben manye cristene men of gode feyth t of gode lawe t
 32 namely of hem of the same contree t han comoun²ly hire
 prestes þat syngen the messe t maken the sacrament of
 the awtier of bred right as the GREKES don. But þei
 seye not so manye thinges at the messe as men don here,
 36 For þei seye not but only þat þat the APOSTLES seyden,
 as oure lord taughte hem, Right as Seynt PETER t seynt

The origin
of Prester
John's
name.

An
Emperor
attended
Christian
ordination
service in
Egypt.

He was so
impressed
that he
decided to
be called
priest,
and named
himself
John after a
priest.

[2 fol. 126 b]

His subjects
consecrate
the host like
the Greeks,
and sing
mass
without the
additions
made by the
Popes.

THOMAS + the *oper* APOSTLES songen the mess, seyenge the PATER NOSTER + the wordes of the sacrament. But wee haue many mo Addiciouns pat dyuerse POPES han made pat *pei* ne knowe not offe.

4

Ch. XXXIV. OF THE HILLES OF GOLD pat PISSEMYRES KEPEN, AND OF THE .IIIIJ. FLODES pat COMEN FROM PARADYS TERRESTRE.

The fruitful
isle of
Taprobane.

TOWARD the Est partye of Prestre Iohnes lond is an yle gode + gret pat men clepen TAPROBANE pat is full noble + full fructuous And the kyng *pereof* is full riche + is under the obeyssance of Prestre Iohn. And 8
allweys *pere* *pei* make hire kyng be eleccoun. In pat yle ben .ij. SOMERES + .ij. WYNTRES + men hervesten the corn twyes a 3eer. And in all the cesouns of the 3eer ben the gardynes florisscht. *pere* dwellen gode folk + 12
resonable + manye cristene men amonges hem pat ben so riche pat *pei* wyte not what to done with hire godes. Of olde tyme whan men passed from the lond of Prestre Iohn vnto pat yle men maden ordynance for to passe by 16
schippe .xxij. dayes or more, But now men passen by schippe in .vij. dayes; And men may see the botme of the see in many places, for it is not full depe. Besyde pat yle toward the Est ben .ij. *oper* yles And men clepen 20
pat on ORILLE + pat other ARGYTE, of the whiche all the lond is MYNE of gold + syluer. And po yles ben right where pat the REDE SEE ¹departeth fro the sec OCCEAN, And in po yles men seen *per* no sterres so clere as in 24
oper places, For *pere* apperen no sterres but only o clere sterre pat men clepen CANAPOS. And *pere* is not the mone seyn in all the LUNACIOUN saf only the seconde quarteroun. In the yle also of his TAPROBANE ben grete 28
hilles of gold pat PISSEMYRES kepen full diligently, And *pei* fynen the pured gold + casten a wey the vn-pured. And *peise* PISSEMYRES ben grete as houndes so pat noman dar come to po hills, for the PISSEMYRES wolde assayllen 32

The sea
voyage.

Chryse and
Argyre, the
gold and
silver isles.
[1 fol. 127 a]

The gold is
watched by
giant ants.

- hem + deuouren hem anon, so þat noman may gete of þat gold but be gret sleighte. And þerfore whan it is gret hete the pissemeyres resten hem in the erthe from pryme
- 4 of the day in to noon And þan the folk of the contree taken CAMAYLES, DROMEDARIES + HORS + oper bestes + gon thider + chargen hem in aH haste þat þei may. And after þat þei fleen away in aH þat the bestes may go or the
- 8 pissemeyres comen out of the erthe. And in oper tymes whan it is not so hote + þat the pissemeyres ne resten hem not in the erthe, þan þei geten gold be this sotyltee. þei taken mares þat han zonge coltes or foles + leyn vpon the
- 12 mares voyde vesselles made þerfore + þei ben aH open abouen + hangynge lowe to the erthe. And þanne þei sende forth þo mares for to pasturen aboute þo billes + withholden the foles with hem at home. And whan the
- 16 pissemeyres sen þo vesselles, þei lepen in anon, And þei han this kynde, þat þei lete no thing ben empty among hem, but anon þei fillen it, be it what maner of ping þat it be, ¹ + so þei fillen þo vesselles with gold. And whan
- 20 þat the folk supposen þat the vessel þen fulle, þei putten forth Anon the zonge foles + maken hem to nyzen after hire dames + þan Anon the mares retornen towards hire foles with hire charges of gold + þan men dischargen hem
- 24 + geten gold ynow be this sotyltee, For the PISSEMYRES wole suffren bestes to gon and pasturen amonges hem, but no man in no wyse. And bezonde the lond + the yles + the desertes of Prestre Iolines lordschipe in goynge
- 28 streight towards the est, men fynde no ping but montaynes + roches fuH grete. And pere is the derke Regyoun Where no man may see nouper be day ne be nyghte as þei of the contree seyn. And þat desert + þat
- 32 place of derknesse duren fro this cost vnto paradys terrestre, where þat Adam oure formest fader + Eue weren putt þat dwelleden pere but lytyH while, And þat is towards the Est at the begynnynge of the erthe. But
- 36 þat is not þat Est þat we clepe oure Est on this half, where the sonne riseth to vs, for whanne the sonne is Est in

In hot weather, the natives take advantage of the ants' stay inside the earth.

In colder weather, mares are driven in with empty baskets which the ants fill.

[1 fol. 127 b]

Then the mares return to their foals.

The Land of Darkness.

The sun
rises there
when it is
midnight
here.

Before
Noah's
Flood, the
earth was an
exact globe.

I was not in
Paradise.
[1 fol. 128 a]

Its altitude.

The
enclosure.

The spring
of the four
rivers.

Ganges.

The Nile.

Tigris.

Euphrates.

þo partyes toward *paradys terrestre*, it is þanne mydnyght
in oure parties o this half for the roundeness of the erthe,
of the whiche I haue towched to þou of before. For oure
lord god made the erthe aȝt rownd, in the mydde place of 4
the firmament, And þere as mountaynes & hilles ben &
valeyes þat is not but only of Noes fode þat wasted the
softe ground & the tendre & feȝ down into valeyes. And
the harde erthe & the roche abyden mountaynes, Whan 8
the soft erthe & tendre wax nessche porgh the water &
feȝ and ¹becamen valeyes. Of *paradys* ne can I not
speken *propurly* for I was not þere; it is fer bezonde &
þat forthinketh me. And also I was not worthi. But as 12
I haue herd seye of wyse men bezonde, I schaff telle þou
with gode wiȝ. *Paradys terrestre*, as wise men seyn is
the highest place of erthe þat is in aȝ the world And it
is so high þat it toucheth nygh to the cerce of the mone, 16
þere as the mone maketh hire torn. For sche is so high
þat the fode of Noe ne myghȝt not come to hire þat wolde
haue couered aȝ þe erthe of the world aȝ abowte &
abouen & benethen, saf *paradys* only allone And this 20
paradys is enclosed aȝ aboute with a waȝ & men wyte
not wherof it is, For the walles ben couered aȝ ouer
with mosse, as it semeth. And it semeth not þat the
waȝ is ston of nature ne of non oþer thing þat the waȝ is. 24
And þat waȝ streccheth fro the South to the north And
it hath not but on entree þat is closed with fyre
brennynge, so þat noman þat is mortaȝ ne dar not entren.
And in the most high place of *paradys*, euene in the 28
myddel place, is a welle þat casteth out the .iiij. flodes
þat rennen be dyuerse londes. Of the whiche the firste
is clept *PRISON* or *GANGES*, þat is aȝ on, and it renneth
porghout *YNDE* or *EMLAK*, In the whiche Ryuere ben manye 32
preciousse stones And mochel of *LIGNUM ALOES* And moche
graueth of gold. And þat oþer Ryuere is clept *NILUS* or
GYSON, þat goth be *ETHIOPE* & after be *EGYPT*. And þat
oþer is clept *TIGRIS*, þat renneth be *ASSIRYE* & be *ARMENYE* 36
the grete. And þat oþer is clept *EUPRATE* þat renneth also

- be MEDEE & be AR¹MONY^e and be PERSYE. And men pere [1 fol. 128 b]
 bezonde seyn pat alle the swete watres of the world
 abouen & benethen taken hire begynnynge of pat welle of
 4 Paradys And out of pat welle all watres comen & gon.
 The firste Ryuere is clept PHISON, pat is to seyne in hire Etymologies
 langage ASSEMBLEE, For manye opere Ryueres meten of those
 hem pere & gon into pat Ryuere. And summen clepen it names.
 8 GANGES for a kyng pat was in YNDE pat highte GANGERES & Gauges.
 pat it ran porghout his lond. And pat water [is] ⁽¹⁾ in sum
 place clere & in sum place trouble, In sum place hoot & in
 sum place cold. The seconde Ryuere is clept NILUS or Nile.
 12 GYSON, for it is aHwey trouble And GYSON in the langage
 of ETHIOPE is to seye trouble. And in the langage of
 EGIP^t also. The thridde Ryuere pat is clept TIGRIS is as Tigris.
 moche for to seye as faste rennyng For he renneth more
 16 faste than ony of the toperes And also pere [is] ⁽¹⁾ a best pat
 is cleped TIGRIS pat is faste rennyng. The fourthe Ryuere
 is clept EUFRATES, pat is to seyne wel berynge for pere Euphrates.
 growen many godes vpon pat Ryuere as cornes, frutes &
 20 opere godes ynowe plentee. And see schuH vnderstonde
 pat noman pat is morteth ne may not approchen to pat
 paradys. For be londe noman may go for wylde bestes
 pat ben in the desertes & for the high mountaynes & grete
 24 huge Roches pat noman may passe by, for the derke
 places pat ben pere & pat manye. And be the Ryueres
 may noman go, for the water renneth so rudely & so
 scharply because pat it cometh down so outrageously
 28 ² from the high places abouen, pat it renneth in so grete
 waves pat no schipp may not rowe ne seyle azenes it.
 And the water roreth so & maketh so huge noyse & so gret
 tempest pat noman may here oper in the schipp, pough
 32 he cryede with all the craft pat he cowde in the hieste
 voys pat he myghte. Many grete lordes han assayed with
 gret wille many tymes for to passen be þo ryueres toward
 paradys with full grete companyes, But þei myghte not
 36 spedén in hire viage. And manye dyeden for weryness of

⁽¹⁾ is, missing, C.

Some were
tired to
death.
ome
became
blind and
deaf.
Some were
drowned.

rowynge azenst þo stronge wawes, And many of hem
becamen blynde And many deve for the noyse of the
water. And summe weren perisscht & loste withjune the
wawes, so þat no mortett man may approche to þat place 4
withouten specyall grace of god, so þat of þat place I can
sey 3ou nomore And perfore I schaft holde me stille And
retornen to þat þat I haue seen.

Ch. XXXV.

OF THE CUSTOMS OF KYNGES & OPERE þAT
DWELLEN IN THE YLES COSTYNGE TO
PRESTRE IOHNEȝ LOND, AND OF THE WOR-
SCHIPE þAT THE SONE DOTȝ TO THE FADER
WHAN HE IS DEDE.

From the
Antipodes
travellers
turn back,
instead of
proceeding
round the
world.

FROM þo yles þat I haue spoken of before in the lond 8
of Prestre Iohn, þat ben vnder ertȝe as to vs þat
ben o this half And of oper yles þat ben more further
bezonde, Whoso wil pursuen hem for to comen azen right
to the parties þat he cam fro & so enviroune aȝ ertȝe. 12
but what for the yles, what for the see & what for strong
rowynge fowe folk assayen for to passen þat passage, aȝ
be it þat men myȝhte don it wel þat myȝht ¹ben of power
to dresse him þereto as I haue seyð 3ou before. And 16
perfore men returnen from þo yles aboueseyð be oper yles
costynge fro the lond of Prestre Iohn And þanne comen
men in returnynge to an yle þat is clept Casson And þat
yle hath wel .lx. iorneyes in lengthe & more þan .l. in 20
brede. This is the beste yle & the beste kyngdom þat is
in aȝ þo parties outtaken CATHAY. And 3if the mar-
chauntes vseden als moȝe þat contree as þei don CATHAY,
it wolde ben better þan CATHAY in a schort while. This 24
contree is full wel enhabyted & so full of cytees & of gode
townes & enhabyted with peple, þat whan a man goȝ out
of o cytee men seen another cytee euene before hem.
And þat is what partye þat a man go in aȝ þat contree. 28
In þat yle is gret plentee of aȝ godes for to lyue with &
of aȝ manere of spices And þere ben grete forestes of

[1 fol. 129b]

Kan-sou.

Density of
its
population.

A wealthy
and
powerful
province.

CHESTEYNES. The kyng of *pat* yle is full riche + full myghty And natheles he holt his lond of the grete CHANE + is obeyssant to him, For it is on of the .xij. prouynces

4 *pat* the gret CHANE hath vnder him *withouten* his propre lond + *withouten* oper lesse yles *pat* he hath, for he hath full manye. From *pat* kyngdom comen men in returnyng to another yle *pat* is clept RYBOTH + it is also Tibet.

8 vnder the grete CHANE *pat* is a full gode contree + full plentefous of all godes + of wynges + frut + all oper ricchess. And the folk of *pat* contree han none houses but *pei* dwellen + lyggen all vnder tentes made of blak

12 ferne by all the contree. And the princypall cytee + the most royal is all walled with blak ston + white, ¹ And [1 fol. 180 a] all the stretes also ben pathed of the same stones. In *pat* cytee is noman so hardy to schede blode of noman ne of

16 no best for the reuerence of an ydole *pat* is worschipt pere. And in *pat* yle dwelleth the POPE of hire lawe *pat* *pei* clepen lobassy. This LOBASSY zeueth all the benefices + alle oper dignytees + all oper thinges *pat* belongen to

20 the ydole And alle *po* *pat* holden onything of hire chirches, Religious + opere obeyen to him as men don here to the POPE OF ROME. In *pat* yle *pei* han a custom be all the contree *pat* whan the fader is ded of ony man + the sone

24 list to do gret worschipe to his fader, he sendeth to all his frendes + to all his kyn + for religious men + preestes + for mynstraill also gret plentee. And panne men beren the dede body vnto a gret hill with gret ioye + solempnyte

28 And whan *pei* han broughte it thider the chief prelate smyteth of the hede And leyth it vpon a gret plattere of gold or of syluer, *zif* [he] ⁽¹⁾ be so ryche a man. And pan he taketh the hede to the sone And panne the sone +

32 his oper kyn synge + seyn manye orisouns. And panne the prestes + the Religious men smyten all the body of the dede man in peces And panne *pei* seyn certeyn orisouns. And the foules of raveyne of all the contree

36 abowten knowen the custom of long tyme before [t] comen ^{The birds of the air eat it.}

The Grand Lama.

Funeral rites.

The dead body is cut to pieces.

(1) he, missing, C.

fleege abouen in the eyr as EGLES, GLEDES, RAUENES + opere foules of raveyne pat eten flesch. And þan the preestes casten the gobettes of the flesch + þan the foules eche of hem taketh pat he may + goth a litiH pens + 4 eteth it, And so þei don whils ony pece lasteth of the dede body. And after þat, as preestes amonges vs syngen for the dede: ¹SUBUENITE SANCTI DEI + CETERA, right so þo prestes syngen with high voys in hire langage: Be- 8 holdeth how so worthi a man + how gode a man this was, pat the Aungeles of god comen for to sechen him + for to bryngen him in to paradys. And þanne semeth it to the sone þat he is highliche worschipt whan þat manye briddes 12 + foules of raveyne comen + eten his fader, And he pat hath most nombre of foules is most worschiped. And þanne the sone bryngeth hoom with him aH his kyn + his frendes + aH the opere to his hows + maketh hem a 16 gret feste, And þanne aH his frendes maken hire avaunt + hire dalyance how the foules comen pider, here .v. here .vj. here .x. + þere .xx. + so forth + þei reioyssen hem hugely for to speke þere of. And whan þei ben at mete, 20 the sone let brynge forth the hede of his fader + þere of he ȝeuetH of the flesch to his most specyaH frendes in stede of entremess or a sukkarke. And of the brayn þanne he leteth make a cuppe + þere of drynketh he + 24 his oper frendes also, with gret deuocioun in remembrance of the holy man þat the Aungeles of god han eten. And þat cuppe the sone schaH kepe to drynken of aH his lif tyme in remembrance of his fadir. From 28 þat lond in returnyng be .x. iorneyes porgh out the lond of the grete CHANE is anoþer gode yle + a gret kyngdom where the kyng is full riche + myghty. And amonges the riche men of his contree is a passyng 32 riche man pat is no PRYNCE ne DUK ne ERL, But he hath mo þat holden of him londes + oper lordschipes, for he is more riche, for he hath euery ȝeer of annueth rente .CCC. MiH. ² hors charged with corn of 36 dyuerse greynes + of ryȝs. And so he ledeth a full noble

The funeral service.
[1 fol. 130 b]

The family are honoured if many birds partake.

The head is eaten by the best friends.

The skull is made into a cup.

[2 fol. 181 a]

- lif & a delycate after the custom of the contree. For he
 hath euery day .l. faire damyseles aȝ maydenes þat seruen
 him euere more at his mete & for to lye be hem o nyȝt &
 4 for to do with hem þat is to his plesance. And whan he
 is at the table þei bryngen him hys mete at euery tyme
 .v. and .v. togedre And in bryngynge hire seruyse þei
 syngen a song And after þat þei kutten his mete & putten
 8 it in his mouth, for he towcheth nothing ne handleth
 nought, but holdeth euere more his hondes before him vpon
 the table. For he hath so longe nayles þat he may take
 no thing ne handle no thing. For the noblesse of þat
 12 contree is to haue longe nayles & to make hem growen aȝ
 weys to ben als longe as men may, And þere ben manye
 in þat contree þat han hire nayles so longe þat þei
 envyroune aȝ the hond, And þat is a gret noblesse. And
 16 the nobless of the wommen is for to hauen smale feet &
 litiȝ, And perfore anon as þei ben born, þey lete bynde
 hire feet so streyte þat þei may not growen half as nature
 wolde. And this [is] ⁽¹⁾ the nobleye of the wommen þere
 20 to haue smale feet & lityȝ. And aȝweys þeise damyseles
 þat I spak of befor syngen aȝ the tyme þat this riche
 man eteth. And whan þat he eteth no more of his firste
 cours þanne oper .v. & .v. of faire damyseles bryngen him
 24 his seconde cours aȝ weys syngynge as þei dide befor.
 And so þei don contynuelly euery day to the ende of his
 mete & in this manere ¹ he ledeth his lif And so dide þei
 before him þat weren his Auncestres & so schuȝ þei þat
 28 comen after him, withouten doynge of ony dedes of
 Armes, but lyuen euere more þus in ese as a swyn þat is
 fedd in sty for to ben made fatte. He hath a fuȝ fair
 palays & fuȝ riche, where þat he dwelleth jinne, of the
 32 whiche the walles ben in cyrcuyt .ij. myle. And he hath
 withjinne many faire gardynes And many faire halles &
 chambres And the pawment of his halles & chambres ben
 of gold & syluer. And in the myd place of on of hys
 36 gardynes is a lytyȝ mountayne Where þere is a lityȝ

The rich
man with
the fifty
maidens.

His nails
are so long
that they
must feed
him.

Women's
feet are
bound.

The maidens
sing as they
bring in the
courses of
the rich
man's
dinner.

[1 fol. 181 b]

He never
fights, but
lives like a
pig.

His palace
and gardens.

(1) is, missing, C.

His
sumner-
house.

The
adherents of
all creeds
accept some
points of
the true
faith.

They
believe in
the God of
Nature.

[1 fol. 182 a]

They know
parts of the
Old
Testament.

They
worship
idols as
Christians
the images
of saints.

medewe And in þat medewe is a lityH toothiH *with* toures
 + pynacles aH of gold And in þat lityH toothiH wole he
 sytten often tyme for to taken the ayr + to desporten
 hym. For þat place is made for no þing elles but only 4
 for his desport. Fro þat contree men comen be the lond
 of the grete CHANE also þat I haue spoken of before.
 And þee schuH vndirstonde þat of aH þeise contrees + of
 aH þeise yles + of aH the dyuerse folk þat I haue spoken 8
 of before + of dyuerse lawes + of dyuerse beleeves þat
 þei han, 3it is þere non of hem alle but þat þei han sum
 resoun within hem + understondynge, but 3if it be the
 fewere, + þat han certeyn Articles of oure feiH + summe 12
 gode poyntes of oure beleewe. And þat þei beleeven in
 god þat formede aH þing + made the world And clepen him
 god of nature, after þat the prophete seyH: ET METUENT
 EUM OMNES FINES TERRE, And also in anoþer place: OMNES 16
 GENTES SERUIENT EI, þat is to seyne: Alle folk schul
 seruen him. But 3it þei cone not speken perfytyly, for
 þere is no ¹man to techen hem, but only þat þei cone
 deuysel be hire natureH wytt. For þei han no knou- 20
 leche of the sone ne of the holy gost. But þei cone
 aH speken of the BIBLE + namely of GENESIS, of the
 prophetes sawes And of the bokes of Moyses. And þei
 seyn wel þat the creatures þat worschipen hem ne ben 24
 no goddes, but þei worschipen hem for the vertue þat is
 in hem þat may not be but only be the grace of god.
 And of SIMULACRES + of YDOLES þei seyn þat þere ben
 no folk but þat þei han SIMULACRES And þat þei seyn 28
 for wee cristen men han ymages, as of oure lady + of
 opere seyntes þat wee worschipen, NogHt the ymages of
 tree or of ston, but the seyntes in whoos name þei ben
 made after. For right as the bokes + the scripture of 32
 hem techen the clerkes how + in what manere þei schuH
 beleeven, right so the ymages + the peyntynge techen
 the lewed folk to worschipen the seyntes + to haue
 hem in hire mynde in whoos name þat þe ymages ben 36
 made after. þei seyn also þat the aungeles of god

spoken to hem in þo ydoles & þat þei dou manye grete
 myracles, And þei seyn soth þat þere is an aungeH within
 hem, For þere ben .ij. maner of aungeles, a gode & an
 4 eueH, as the GREKES seyn: CACHO and CALO. This
 CACHO is the wykked aungeH And CALO is the gode
 aungeH. But the toper is not the gode aungeH, but
 the wykked aungeH, þat is withinne the ydoles for to
 8 disceyuen hem & for to meynutenen hem in hire errour.
 þere ben manye oper dyuerse contrees and manye oper
 merueyles bezonde þat I haue not seen, Wherefore of hem
 I can not speke properly to tell þou the manere of hem.
 12¹ And also in the contrees where I haue ben ben manye
 mo dyuersitees of many wondirful thinges þanne I make
 mencoun of, For it were to longe thing to deuyse þou
 the manere. And þerfore þat þat I haue deuysed þou of
 16 certeyn contrees þat I haue spoken of before, I beseche
 þoure worþi and excellent noblesse þat [it] ⁽¹⁾ suffice to þou
 at this tyme, For ȝif þat I deuysed þou aH þat is bezonde
 the see, another man peraunter þat wolde peynen him
 20 & trauaylle his body for to go into þo marches for to
 encerche þo contrees myȝhte ben blamed be my wordes
 in rehercyng manye straunge thinges. For he myȝhte
 not seye no thing of newe, in the whiche the hereres
 24 myȝten haue ouper solace or desport or lust or lykyng
 in the herynge. For men seyn aH weys þat newe thinges
 & newe tydynges ben plesant to here. Wherefore I wole
 holde me stille withouten any more rehercyng of dyuer-
 28 siteez or of meruaylles þat ben bezonde, to þat entent &
 ende þat whoso wil gon into þo contrees he schal fynde
 ynowe to speke of, þat I haue not touched of in no wyse.
 And ȝee schul vndirstonde ȝif it lyke þou þat at myn
 32 hom comyng I cam to ROME & schewed my lif to oure
 holy fadir the POPE & was assoylled of aH þat lay in my
 conscience of many a dyuerse [greuous] ⁽²⁾ poynt, as men
 mosten nedes þat ben in company dwellyng among so
 36 many a dyuerse folk of dyuerse secte & of beleewe as I

The angels
 that speak
 through the
 idols are
 evil angels.

I can speak
 neither of
 what I have
 not seen,
 nor of all
 that I have
 seen.

[¹ fol. 182 b]

Something
 must be left
 for other
 travellers to
 tell.

I confessed
 to the Pope
 of Rome.

⁽¹⁾ is, C.

⁽²⁾ grouous, C.

haue ben. And amonges aH I schewed hym this tretys
 [1 fol. 133 a] þat I had made after informacioun of men ¹þat knewen
 of thinges þat I had not seen my self, And also of mer-
 ueyles and customes þat I hadde seen my self, as fer as god 4
 wolde ȝeue me grace, And besoughte his holy fadirhode,
 þat my boke myȝhte ben examyned and corrected be
 avys of his wyse t̄ discreet conseiH. And oure holy
 My book
 was ap-
 proved by
 his council.
 fader of his special grace remytted my boke to ben 8
 examyned t̄ preued be the Avys of his seyde conseiH,
 Be the whiche my boke was preueed for trewe jn so
 moche þat þei schewed me a boke þat my boke was
 examynde by, þat comprehended full moche more be an 12
 hundred part, be the whiche the MAPPA MUNDI was made
 after. And so my boke, aH be it þat many men ne list
 not to ȝeue credence to no þing but to þat þat þei seen
 with hire eye, ne be the Auctour ne the persone neuer so 16
 trewe, is affermed t̄ preued be oure holy fader in maner
 t̄ forme as I haue seyde.

AND I Iohn MaundevyH knyȝht aboueseyd, aH pouȝh
 I be vnworthi, þat departed from oure contrees 20
 t̄ passed the see the ȝeer of grace a .MiH .ccc. t̄ .xxij.
 þat haue passed many londes t̄ manye yles t̄ contrees
 t̄ cerched manye full strange places, And haue ben in
 many a full gode honourable companye t̄ at many a faire 24
 dede of armes, aH be it þat I dide none myself for myn
 vnable insuffisance; And now I am comen hom mawgree
 myself to reste for gowtes Artetykes þat me distreynen;
 þat deffynen the ende of my labour, aȝenst my wiH god 28
 knowetiH. And þus takynge solace in my wrech²ched
 reste recordynge the tyme passed I haue fulfilled þeise
 I started in
 1322.
 things t̄ putte hem wryten in this boke, as it wolde
 come into my mynde, the ȝeer of grace a .MiH .ccc. t̄ .lvj. 32
 in the .xxxiiij. ȝeer þat I departede from oure contrees.
 Now I am
 resting at
 home.
 [2 fol. 133 b] Wherefore I preye to aH the rederes t̄ hereres of this
 boke ȝif it plesse hem þat þei wolde preyen to god for me
 I wrote this
 in 1356.
 and I schall preye for hem. And alle þo þat seyn for 36
 Let my
 readers
 pray for me.

me a PATER NOSTER *with* an AVE MARIA *pat* god forzeue
 me my synnes I make hem *parteneres* + graunte hem part
 of aH [pe] ⁽¹⁾ gode pilgrimages + of aH the gode dedes *pat*
 4 I haue don, 3if ony *ben* to his plesance. And noght only
 of þo, but of aH *pat* euere I schaH do vnto my lyfes ende.
 And I beseche almyghty god fro whom aH godeness + *I pray for*
 grace cometh fro, *pat* he vouchesaf of his excellent *mercy*
 8 + habundant grace to fuffylle hire soules *with* inspira-
 cioun of the holy gost in makynge defence of aH hire
 gostly enemyes here in erthe, to hire saluacioun bothe
 of body + soule to worschipe + thankynge of him *pat* is
 12 pree + on *withouten* begynnynge + *withouten* endyng
pat is *withouten* qualitee good, *withouten* quantytee gret
pat in alle places is present and aH thinges conteynynge
 the whiche *pat* no goodness may amende ne non eueth
 16 empeyre, *pat* in perfyte Trynytee lyueth + regneth god be
 alle worldes + be aH tymes. Amen. Amen. Amen.

(1) pe, blotted out in C.

APPENDIX

[From MS. Egerton 1982 we reprint the passage missing in Chapter XV, p. 82.]

Miraculous
oil. Neuerpeles pat table euermare dreppez oel as it ware of
oliue, And þar es a vesseH of marblē vnder þe table to
ressayue þe oel. þaroff pai giffe to pilgrimes for it heles of
many sekeness. And men saise þat if it be keped wole 4
seuen ȝere efterwardes it turnes in to flesch and blud.
Fra Sardenak men comez thurgh þe vale of Bochar þe
whilk es a faire vale *and* a plentiful of all maner of
fruyte and it es amanges hilles and þer er parin fair 8
ryuers and grete medews and noble pasture for bestez.
Lebanon. And men gas by þe mountes of libane whilk lastez fra
Ermony þe mare to wardes þe north vnto Dan þe whilk
[¹ fol. 51 a] es þe end of þe ¹land of repromissioun to ward þe north 12
as I said before. þir hilles er riȝt fruytful And þare er
many faire welles and cedres *and* cipressez and many
oper treesse of diuerse kyndes; þare er also many gude
tounes to ward þe heued of þir hilles full of folk. 16

Sabbath
river. Betwene þe citee of arkez and þe citee of Raphane es
a riuer þat es called Sabatory for on þe seterday it
rynnez fast and all þe woke elles it standes still and
rynnez noȝt or elles bot fairely. Betwene þe forsaid hilles 20
also es another water þat on nyghtes fresez hard and on
days es na frost sene þeron. And as men comez agayne
fra pase hilles es a hill hier þan any of þe oper and pai
call it þare þe hegh hill þare es a grete citee and a faire 24
þe whilk es called Tryple In þe whilk er many gude
Tripoli. cristen men ȝemand þe same rytes *and* customes þat we
Beyrout. vse. Fra þeine men comez by a citee þat es called Beruch
whare sayne george slew þe dragoun and it es a gude 28

toune *and* a faire casteH *perin* And it es .iij. iournez fra
 pe forsaid citee of Sardenak. At þe ta syde of Beruch
 .xvj. myle to come hiderward es þe citee of Sydon. At
 4 Beruch entres pilgrimes in to þe see þat wiH com to Cipse
 and þai aryfe at þe porte of Surry or of Tyere and so þai Tyre.
 com to Cipse in a lytiH space Or men may com fra þe
 porte of Tyre and com nozt at Cipse and aryfe at sum
 8 hauen of grece and so come to pise partyse as I said
 before.

- 1 I hafe talde 3ow now of þe ways by whilk men gase The longer way.
 ferrest and longest to ierusalem as by babilon *and* [1 fol. 51 b]
- 12 mount synay and many oþer placez whilk 3e herd me teH
 off and also by whilk ways men schaf turne agayne to þe
 land of repromissioun, now wiH I teH 3ow þe rightest
 way and þe schortest to ierusalem. For sum men wiH The shorter way.
- 16 nozt ga þe toþer, sum for þai hafe nozt spending ynogh,
 sum for þai hafe na gude cumpany and sum for þai may
 nozt endure þe lang *trauail*, sum for þai drede þam of
 many *perils* of desertes sum for þai wiH haste þam hame-
- 20 warl desirand to see þare wifes and þare childer or for
 sum oþer resonable cause þat þai hafe to turne sone hame.
 And *perfore* I wiH schew how men may passe tittest *and*
 in schortest tyme make paire pilgrimage to ierusalem.
- 24 A man þat comies fra þe landes of þe west he gas thurgh
 fraunce burgoyne and lumbardy and so to venice or geen
 or sum oþer hauen and schippes þare and wendez by see
 to þe Ile of *greff* þe whilk pertenez to þe Ianuenes, And Corfu.
- 28 seyne he aryuez in grece at porte *Mirrook* or at *Valon* or Valona.
 at *Duras* or at sum oþer hauen of þat cuntree and risteZ Durazzo.
 him þare and byez him vitales and schippeZ agayne and
 sailez to *Cipse* and aryuez þare at *Famagost* *and* comeZ Cyprus.
- 32 nozt at þe Ile of *Rodes*. Famagost es þe chieff hauen
 of *Cipse* And þare he refreschez him and puruays him of
 vitales *and* þan he gase to schippe *and* comez na mare on
 land 2if he wiH before he come at porte Iaffe þat es þe Jaffa.
- 36 next hauen to ierusalem for it es bot a day iournee [2 fol. 52 a]

- and a half fra *ierusalem* *pat* es to say .xxxvj. myle. Fra
Ramleh. pe porte Iaffe men gase to pe citee of *Rames* þe whilk es
 bot a lytill þeine and it es a faire citee and a gude
 and mykiþ folk *perin*. And *withouten pat* citee toward 4
 pe south is a kirk of oure lady whare oure lord schewed
 him tiþ hir in three cloudes þe whilk betakned þe
 trinitee And a lytiþ þeine es ane *oper* citee *pat* men
Lidda. callez *Dispolis* bot it hight sum tyme *Lidda* a faire citee 8
 and a wele inhabited. þare es a kirk of sayne george
 whare he was heuedid. Fra þeine men gase to pe castell
Mountjoy. of Emaus And so to pe mount ioi þare may pilgrimes
 first see to *ierusalem* At mount ioi liggez Samuel pe 12
 prophete. Fra þeine men gase to *ierusalem*. Beside þir
 ways es pe citee of *Ramatha* and pe mount *Modyn* And
 þeroff was Matathias Iudas Machabeus fader And þare er
 pe graues of pe Machabeez. Bezond *Ramatha* es pe 16
Tekoah. towne of Techue wharoff Amos pe prophete was And þare
 es his grafe.
- Another route.* I hafe talde 3ow before of pe haly placez *pat* er at
ierusalem and aboute it and þerfore I wiþ speke 20
 namare of þam at þis tyme, Bot I wiþ turne agayne and
 schewe 3ow *oper* ways a man may passe mare by land
 and namely for þaim *pat* may nozt suffer þe sauour of þe
 see bot es leuer to ga by land if aþ it be pe mare payne. 24
 Fra a man be entred in to þe see he schaff passe tiþ ane
 of þe hauens of lumbardey For þare þare es pe best making
 [1 fol. 52 b] of purueaunce ¹of vitailles or he may passe to Ieen or
 Venice or sum *oper* And he saþ passe by see into grece 28
 to pe porte Mirrok or to Valon or to Duras or sum *oper*
 hauen of *pat* cuntree And fra þeine he saþ ga by land to
 Constantinople And he saþ passe pe water *pat* es called
Arm of St. George. Brace sayne george pe whilk es ane arme of pe see. And 32
 fra þeine he saþ by land ga to *Ruffynett* whare a gude
 castell es and a strang And fra þeine he saþ ga to
Sinope. *Pulueral* and seyne to pe castell of Synople and fra þeine

to *Capadoce* *pat* es a grete cuntree whare er many grete
 hilles And he saß ga thurgh *Turky* to þe porte of
Chiutok and to þe citee of Nyke whilk es bot .vij. myle <sup>Civitot,
Nicaa.</sup>
 4 þeine. *pat* citee wanne þe Turkes fra þe emperour of
 Constantinople and it es a faire citee and wele walled on
 þe ta syde And on þe toper syde es a grete lake and a
 grete riuer þe whilk es called Lay. Fra þeine men gase
 8 by þe hilles of Nairmont and by þe vales of Mailbrins
 and straite felles And by þe toune of *Ormanx* or by þe
 townes þat er on *Riclay and Scanton* þe whilk er grete <sup>Heraclæa,
Iconium.</sup>
 waters and noble And so to Antioche þe lesse whilk es
 12 sett on þe ryuer of Riclay and þare aboutes er many gude
 hilles and faire and many faire wodes and grete plentee
 of wylde bestes forto hunt at.

16 **A** Nd he *pat* wiß ga anoper way he schaff ga by þe
 playnes of Romany costayand þe romayn see.
 On þat coste es a faire casteß *pat* men callez Florach and
 it es right a strang place And vppermare among þe
 mountaynes es a faire citee *pat* es called Toursout ¹ and ^{Tarsus.}
 20 þe citee of *Longemaath* and þe citee of *Assere* and þe cite ^[1 fol. 53 a]
 of *Marmistre*. And when a man es passed pase moun- ^{Moysuestra.}
 taynes and pase felles he gase by þe citee of *Marioch* ^{Chalchidia}
 and by Artoise whare es a grete brigg apon þe riuer of
 24 *ferne* *pat* es called *Farfar* and it es a grete riuer berand <sup>Pharpar
or Orontes.</sup>
 schippes and it rynnes riß fast oute of þe mountaines to
 þe cite of *Damasc* And besyde þe citee of *Damasc* es
 anoper grete riuer *pat* comes fra þe hilles of liban whilk
 28 men callez *Abbana*. At þe passing of þis riuer saynt ^{Abana.}
 Eustace *pat* sum tyme was called Placidus lost his wyf
 and his twa childer. þis riuer rynnes thurgh þe playne
 of Archades and so to þe reed see. Fra þeine men gase
 32 to þe cite of *Phenice* whare er hate welles and hate bathez
 And þan men gase to þe cite of *Ferne* and betwene
 Phenice and Ferne er .x. myle. And þare er many faire
 woddes. And þan men comez til *Anthioche* whilk es Antioch.

- .x. myle peine And it es a faire citee and wele walled
 aboute *with* many faire toures And it es a grete cite bot
 it was sum tyme gretter pan it esu owe For it was sum
 tyme twa myle on lenth and on brede oper half myle 4
 And thurgh þe myddes of *pat* citee ranne þe water of
 Farphar and a grete brigg ower it and þare ware sum
 tyme in þe walles aboute pis citee .ccc. and fyfty toures
 and at ilk a piler of þe brigg was a toure. þis es þe 8
 cheeffe cite of þe kyngdom of Surry And ten myle fra pis
 cite es þe porte of *Saynt Symeon* and þare gase þe water
 off Farphar in to þe see. Fra Antioche men gase to a
 cite *pat* es called *Lacuth* and pan to *Gebel* and pan to 12
Tortouse and þare nere es þe land of *Channel* ¹ and þare
 es a strang casteH *pat* es called Maubek. Fra tortouse
 passez men to Tryple by see or elles by land thurgh þe
 strayt of mountaynes and felles and þare es a citee *pat* es 16
 called *Gibilet*. Fra Triple gase men til *Acres* And fra
 þeine er twa ways to ierusalem þe tane on þe left half
 and þe toper on þe riht half. By þe left way men gase
 by *damasc* and by þe flum Iordan, By þe riht way men 20
 gase by *Maryn* and by þe land of *Flagramy*. And nere
 þe mountaynes vnto þe cite of *Cayphas* *pat* sum men
 callez þe casteH of Pilgrimes And fra þeine to ierusalem
 ex .iiij. day iournez In þe whilk men schaH ga thurgh 24
Cesarea Philippi and so to *Iaffe* and *Rames* and þe
 casteH of *Emaus* and so to ierusalem. Now hafe I talde
 30w sum ways by land and by water *pat* men may ga by
 to þe haly land after þe cuntreez *pat* þay com fra neuer- 28
 peles pai com aH til ane ende.
- 3 Yt es þare anoper way to ierusalem aH by land and
 passe nozt þe see fra fraunce or flaundres bot *pat*
 way es fuH lang and perlious and of grete trauaile and 32
 perfore few gase *pat* way. He *pat* schaH ga *pat* way he
 schaH ga thurgh *Almayne* and *Pruyss* and so to *Tartary*.
 pis tartary es halden of þe grete Caan of Cathay of

Laodicea.

Tortosa.

[1 fol. 53 b]

Tripoli.

Haifa.

Cesarea.

The land
journey.Prussia,
Tartary.

wham I think to speke efterward. þis es a full ih land
and sandy *and* lytiff fruyt berand For þare growes na
corne ne wyne ne beenes ne peese ne nanoper fruyt
4 conable to man forto liffe *with*, Bot þare er bestez *in*
grete plentee And þerfore þai ete bot flesch *withouten*
breed *and* soupez þe broo And þai drink mylke of all
maner of bestez.

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